

Internalization of Life Cycle Values Based on Local Wisdom: Measuring the *IndungBeurang* Exemplary in Maintaining Pregnancy Health in the Indigenous Community of Naga Village

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Abstract

The pregnancy period is considered scared and an extraordinary event by the indigenous people of Naga Village, due to the risks associated with this life cycle. One of the elders authorized to take care of women's problems is *IndungBeurang*. This elder internalizes local cultural values from generation to generation through the exemplary process. Therefore, this study aims to explain the internalization process of pregnancy health value through an exemplary process based on knowledge, integrity, communication skills, and adaptability of *IndungBeurang*. This is a descriptive research with data purposively collected from respondents through in-depth interviews and literature study. The results showed that internalization in the pregnancy health maintenance occurred in *IndungBeurang* and pregnant women. Therefore the local wisdom value was absorbed, internalized, and practiced by the community. The *IndungBeurang* is the main focus in internalizing the pregnancy health value based on the knowledge, integrity, ability to communicate and adapt to the division of tasks, as well as the use of medicines for pregnant women.

Keywords: indigenous people; health communication; community; culture; local wisdom.

Introduction

The human life cycle is an interesting phenomenon, and it is considered sacred by the indigenous people of Naga village. During pregnancy, people of Naga, carry out certain rituals. These include the handling of problems related to the gestation period, which usually occurs between the fourth- and seventh-month. The purpose of this ritual is to express gratitude by praying for the safety of the child in the womb and till birth (Prawiro, 2015).

It is paramount to ensure that women stay healthy during pregnancy because this is a crisis stage associated with high risks for both the expectant mothers and their fetus. Furthermore, women from various cultures try to maintain the health condition of their pregnancies in several ways. The attention paid to expectant mothers during this crisis stage shows that this is an extraordinary event in their lives and families (Juriah, 2018).

Subsequently, the pattern of maintaining a healthy pregnancy based on the cultural traditions of the past is entirely different from the recent approach. In the urban areas, midwives are responsible for this role. In contrast, in rural communities that still adhere to cultural beliefs, the role of shamans in carrying out this task is extremely dominant. Their services are needed because the indigenes still respect and believe in them as someone those that aid with deliveries (Aristin Sofyan, Khoiri, & Witcahyo, 2015).

This was also discovered among the indigenous communities of Naga village, Salawu sub-District, Tasik Malaya Regency. This is evident in the reactions of the expectant mothers, that even without being asked by the customary leader always have their pregnancies checked by the traditional healers (shaman) or *IndungBeurang* that indulge in the practice of medicine using various equipment and

ingredients derived from certain plants. In indigenous communities, the application of non-medical practices was carried out from generation to generation based on the prevailing local wisdom (National Development Planning Agency, 2013).

However, expectant mothers and their families consider *IndungBeurang* to be more painstaking when handling their health, from inception till birth, while midwives are only permitted to get involved during delivery. Simple equipment is used, while drugs derived from natural ingredients are given to mothers after delivery. The use of these health care facilities has been passed down from generation to generation, based on local intelligence, and this also shows that the indigenes rely on the services of these people (National Development Planning Agency, 2013).

The attitude of pregnant women and their families towards the maintenance of maternal health by *IndungBeurang* is a form of observing ancestral traditions without being pressured or intimidated by anyone that influences the community. This habit is exhibited without interference from other cultures and is believed to be a form of respect in carrying out the will of their ancestors (Prawiro, 2015). However, concerning the issue related to maternal health, expectant mothers also receive care from external parties (village midwives) as long as it does not conflict with their customs, and as a form of obedience to the government. The adherence to this external factor is a dynamic behavior exhibited by the indigenous people of Naga village in protecting their community as well as maintaining social balance (Ningrum, 2012).

The services offered to pregnant women by *IndungBeurang*, besides from taking care of them during pregnancy and after childbirth, also explain the taboos and recommendations related to certain types of food. Therefore, this prohibition is a form of supervision to protect maternal and child health from possible negative effects (Kasnodihardjo, 2012).

Learning about maternal health from the indigenous people of Naga village that entrusted its examination to the *IndungBeurang* as aforementioned is a form of cultural internalization that was passed down from generation to generation, and this is also influenced by the role of community leaders in the personality change process (Wardani, 2019).

The cultural values and internalization of the indigenous people of Naga village are inseparable from the exemplary behavior of traditional elders led by *Kuncen*. Conversely, this attitude of *IndungBeurang* is believed to influence certain behavioral development (Hafsah Sitompul, 2016). This is evident in their experiences while playing the role of a shaman, their integrity, ability to communicate with expectant mothers and cooperate with village midwives following the maternal health regulations imposed by the government.

Therefore, this study aims to determine the internalization process, which is in the form of exemplary, attitudes, and behavior of mothers towards maternal health in Naga village, Salawu sub-district, Tasikmalaya regency.

Research methods

The method adopted in this research is descriptive, and data was acquired by carrying out in-depth interviews. This was complemented with a literature review in line with the realities being studied. The informants consist of the shamans, *Kuncen*, spokesperson, and housewives that were selected purposively.

Research Results and Discussion

Naga village is an ancient community that consistently implements the traditional Sundanese Buhun lifestyle. It is geographically located in Neglasari Village, Salawu sub-District, Tasikmalaya Regency, West Java Province. This community still preserves the teachings, principles, mandates and will of their ancestors. Presently, they firmly believe and obey these principles, and they need not violate them because it is considered as a taboo. The Sundanese regulate community lifestyle, which encompasses various rules that need to be upheld and failure to do so, is considered as a taboo (Widiastuti, 2015). Therefore, a taboo is regarded as an unwritten legal provision that has to be obeyed by every resident in the Naga village as a manifestation of respect for their ancestors.

The life principles that apply in this community guidelines for daily activities, including those related to issues associated with maternal health. The indigenes consider pregnancy as early preparation for the life that needs to be carefully guarded and maintained in order for the unborn fetus to become a pious and useful child to the community after delivery. The elders assigned to handle maternal health problems are regarded as *IndungBeurang*, they are experts in women affairs and were appointed by their descents or ancestors. However, there is only one *IndungBeurang* in Naga village.

They have become a respected figure, and their services are needed by the indigenes of the village and people residing in neighboring communities. This is because *IndungBeurang* has internalized the *Sundanese Buhun* tradition of women affairs related to maternal health through exemplary methods inherited from their ancestors. Therefore they possess the knowledge, integrity, communication, and are adaptive.

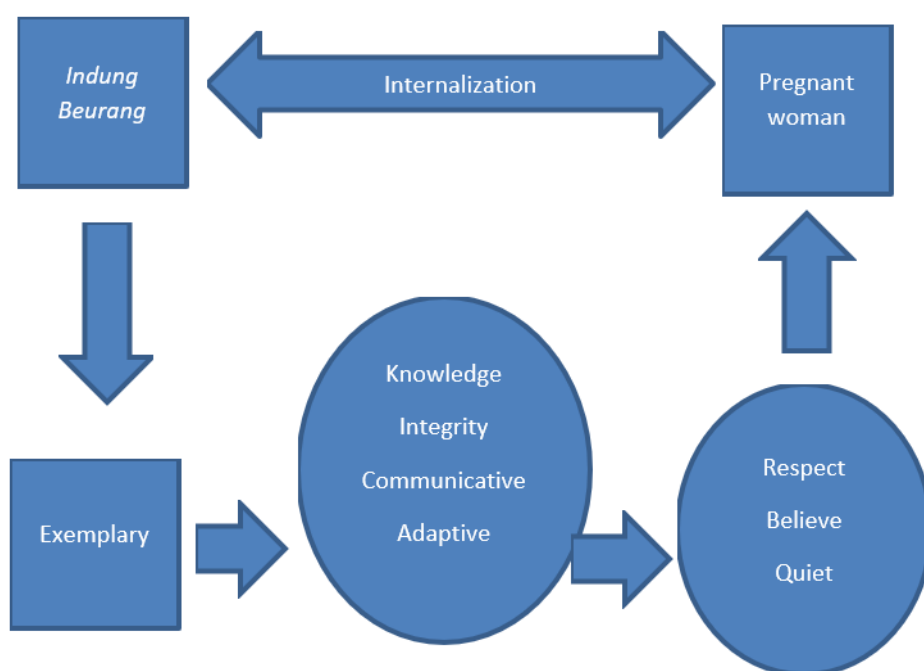


Figure 1: Internalization of *IndungBeurang* - Pregnant Women

IndungBeurangs are mandated by their parents to play the role of a baby shaman as well as tries to maintain their trust. They are highly experienced or knowledgeable about various issues related to women, including the fetal life cycle during pregnancy from the fourth to the seventh-month. Furthermore, several rituals in the form of various kinds of flowers, eggs, fish, etc are carried out with the aim that the expectant mothers are smoothly delivered of their babies. Subsequently, during the postpartum period, they receive the baby from the midwife and keep it in a sieve or *nyiru* (a place used

for filtering something from woven bamboo), as well as perform certain rituals, before taking care of the mother and massaging for fitness using various herbs. *IndungBeurangs* are dedicated to their duties or responsibilities as well as maintaining maternal health.

Pregnancy is an extremely important phase in a woman's life journey and the family because it is a matter of life and death of the unborn fetus. Therefore, there is need to make various efforts in ensuring that the expectant mothers are healthy during pregnancy, delivery, and after childbirth. In accordance with the examination of childbirth, the shaman's role is only to check the pregnancy while delivery assistance is completely carried out by health workers or Village Midwives (Suratmi&Kridawati, 2018). The handling of births need not be carried out by *IndungBeurang* rather, it needs to be performed by a health expert or certified Village Midwife. Although the shaman plays an enormous role during pregnancy, it turns out that some people ask them to aid with delivery (AristinSofyan et al., 2015). Therefore, their roles need not be ignored.

The management of problems related to maternal health in Naga village has been in existence for generations, and this shows that they (*IndungBeurang* and pregnant women) have experienced an internalization process which has lasted as long as they have lived and interact with their environment. This interaction strengthens friendship because it involves symbolic communication (Astuti, 2018). These are reflected in the procedures and equipment used by *IndungBeurang* when taking care of pregnant women that ask for their help. Internalization is also carried out through a comprehensive approach in the form of habituation and exemplary methods (TitikSunartiWidyaningsih, Zamroni, 2014).

Its occurrence in the indigenous people of Naga village is related to the maintenance of maternal health by emulating the people they respect, such as their ancestors. These exemplary figures instil knowledge and beliefs about certain values(Novia Wahyu Wardhani, 2017).

The exemplary behavior exhibited by the *IndungBeurang* lasts as long as they were appointed by the customary leader (Kuncen), which is based on heredity and till death. Therefore, during this period, they need to discharge their duties as was performed by their parents (ancestors). Subsequently, the exemplary behavior inculcated by their parents needs to be emulated, and they also need to be trained, in order to shape their personality (Hafsah Sitompul, 2016) Therefore, this attitude is considered as a relay, starting from the ancestors, to the present *IndungBeurang*, and the prospective ones.

Conversely, *IndungBeurang* painstakingly offers prenatal health services to members of the community (pregnant women), and, in the end, pregnant women believe, accept, and obey everything that is expected of them. These trusted efforts are evident in their words, actions, work, including their integrity displayed through commitment and loyalty to human values and morals in their social life (Kusnoto, 2017).

Furthermore, their exemplary behavior is based on certain factors namely the knowledge and skills that they possess, as well as their diligence in handling maternal health during, and after childbirth accompanied by prayers and advice, including the availability of natural tools, thereby ensuring that expectant women feel comfortable and secure. This attitude is a learning process, which eventually becomes commonplace during their interaction (Novia Wahyu Wardhani, 2017).

It causes expectant women to easily internalize a series of norms related to issues associated with maternal health in Naga village. Therefore, through exemplary behavior, every word and deed becomes harmonious, ones' personality is perfectly formed, and this tends to affect the cognitive and psychomotor aspects, thereby developing a cordial relationship (Suhono and Ferdian Utama, 2017).

This is also inseparable from the knowledge they possess concerning the procedures involved in tackling maternal health problems, technically, as well as the necessary equipment. This knowledge is obtained from the learning outcomes of their parents that specializes in this field, and have diverse experiences. Specialization is an easy and rapid source of knowledge because it is derived from someone

that has prior awareness and experience in handling these issues and is therefore considered as an expert which becomes an acceptable truth (Kholis, 2017).

The knowledge possessed by *IndungBeurang* is derived from their ancestors that specializes in health care procedures, particularly during the pregnancy period. However, this is associated with the rituals carried out in the fourth and seventh-month to save and perfect the stomach, respectively. Subsequently, during the seventh-month ritual, some holy verses are read, namely the letters of Yusuf and Maryam, which are carried out by seven people that are good at reciting the Quran, and led by an *ustad*, with the hope that the child is delivered as handsome as the Prophet Yusuf or as beautiful as Maryam. In this ritual, *IndungBeurang* prepares the necessary equipment, namely scissors, needles, brooms, sticks, fruits, leaves, various kinds of flowers, animals, etc. The shaman leads the ceremony or ritual of pregnancy services, and then the community utilizes health workers, thereby ensuring they coexist and complement each other (Juriah, 2018). This maternal health maintenance ritual combines two cultures, namely Islam and Sundanese *Buhun*. This combination is cordial, and also shows that there has been an adaptation of Islamic and Sundanese cultures.

IndungBeurang's knowledge and skill (patience) in dealing with these issues are evident in their ability to explain the techniques adopted, use of equipment, and herb needed during pregnancy and after delivery. This knowledge is expected to reduce risks and increase the life expectancy of infants and their mothers, and also serves as a substitute for facilities to improve public health (Anggorodi, 2009).

IndungBeurang's knowledge is closely related to their awareness, particularly those associated with the local socio-cultural aspects in handling maternal health problems in Naga village. Therefore, through the awareness inherent in them, they tend to acquire information from their ancestors, and these are practiced in the daily lives of expectant mothers in need of their services. In interpersonal relationships, knowledge offers a broad perspective and interpretation of messages that are difficult to understand (Nurdin, 2012). Therefore, it further strengthens the *IndungBeurang's* exemplary behavior in carrying out her duties as a person that specializes in taking care of issues related to maternal health.

In addition, their knowledge and skills in dealing with these problems improve the babies' and mothers' quality of life. *IndungBeurang* has integrity because they work according to moral standards and local norms which have been passed down from generation to generation, and they are regarded as honest people, as well as the beneficial services they render to people. Conversely, it contributes to the improvement of life, including the development of certain moral qualities (Gea, 2014).

Subsequently, their integrity is reflected in their actions because their responsibilities in tackling these problems are put first, thereby making them appear caring and as people that are empathetic to the discomfort experienced by pregnant women. They also visit their patients that have given birth and aid in taking care of both the baby and mother. They are committed to the benefit of others, and their personality and efforts (Irma Fitriyanti, Soewarto&Hardhienata, 2019), has a positive and significant effect on others (Salwa, Away, &Tabrani, 2018).

The role they play in the community is derived from their ancestors, and it has not changed till date. Certain tools (scissors, needles, brooms, sticks, fruit, leaves, various flowers, animals, etc.) are consistently used for rituals that are held occasionally, thereby adhering to the principles, and tradition that applies throughout the generations. Self-consistency is important because it aids in developing interest, prepares, and maintain the rhythm of the heart to align with words and actions required to achieve certain goals (Leonard, 2013).

The *IndungBeurang* always advises expectant mothers about the importance of taking care of their pregnancies and after childbirth. This is conveyed in a language that is easily understood by the women, for example, when explaining some information, namely the equipment, benefits and purposes regarding the fourth and seventh-month rituals.

The equipment used during the fourth-month rituals includes the provision of four kinds of flowers, in which their water is used for bathing. However, its function is to ensure a safe delivery process as well as protect the stomach. The tools required for the seventh-month ritual includes seven kinds of flowers, lime, gambier, *panglay* and garlic, eggs laid by a native chicken, small goldfish and eels which serves as a symbol for baby boys, and girls respectively. Through communicative language, information is easier to convey and translate, thereby helping the target to understand it appropriately (Sumarwati, 2008).

IndungBeurang's communication skills aid to develop cordial relationships and ensure the trust of expectant mothers when dealing with pregnancy and postnatal health problems. Communication occurs in two ways, occasionally by dialoguing amongst them. Moreover, many expectant mothers often interact with people from neighboring villages that possess information regarding medical or modern ways of managing pregnancy. They prefer to compare these approaches with traditional methods. *IndungBeurang* painstakingly listens to pregnant women and then explains the benefits of traditional maternal health management using stories, examples, and evidence. This ability to communicate is carried out openly, based on understanding, and mutual respect to integrate safe care (Noor AriyaniRokhmah, 2017). Communication skills are aimed at facilitating understanding as well as encouraging pregnant women and their husbands, including their families to continue to carry out healthy behaviors (Bata, Emilia, & Hakimi, 2019).

In addition, they are only handling issues associated with maternal health during pregnancy and after childbirth, while the delivery process is handled by health personnel or village midwives. Furthermore, during the examination of pregnant women, they ensure the fetus is properly positioned as well as determine the expectant date of delivery, after which the pregnant woman is ordered to be taken to the midwife when it is time for delivery because they are trained to be handle labor (Suratmi&Kridawati, 2018). Therefore, *IndungBeurang* or the shaman need to work with the village midwife in handling these problems. The shaman's task is to encourage pregnant women always ensure that their pregnancies are examined while the midwife takes care of them when they are in labor, although some of them ask the shaman to deliver them of their babies (AristinSofyan et al., 2015).

Conversely, their collaboration with midwives is evident in the combination of traditional health management methods with modern approaches, particularly in the use of traditional herbs derived from plants and medicines made from chemicals. Both ways are acceptable as long as they do not violate local traditions or pose any risk during childbirth. *IndungBeurang's* acceptance of tasks division shows their ability to adapt to medical treatment by village midwives. Self-adaptation occurs when a relationship is established between the two parties, thereby developing a sense of security, confidence and appreciation (Indrawati & Fauziah, 2012).

The adaptive collaboration between *IndungBeurang* as a traditional shaman and midwife as modern health personnel helps to boost smooth and safe delivery process, and both are appreciated by pregnant women. The expectant mothers employers the services of the village midwife during delivery because they are credible (FSM, 2018). Meanwhile, the dukun has a "*jampe-jampe* (spell)" which is effective and offers peace to the expectant mother (Anggorodi, 2009).

Therefore, the occurrence of internalization when handling maternal health problems by *IndungBeurang* in Naga village needs to be sustained from generation to generation based on exemplary approaches. These manifestations are evident in the rituals carried out in the fourth and seventh months of pregnancy. This ritual is carried out with great solace and confidence as a form of their belief and respect for the legacy of their ancestors (Prawiro, 2015). Therefore, internalization has an impact on human life which is in the form of a good and responsible person, that is able to preserve local culture (Wardani, 2019).

Subsequently, their exemplary behavior as a shaman in Naga village is an ancestral heritage that has been passed down from generation to generation regarding maternal health. This was further implemented in various life cycle rituals with absolute integrity, equipped with effective communication

skills, thereby causing the expectant mothers to adapt to the medical procedures performed by the village midwife. However, till date, the shaman is the primary choice of the people because they are more experienced, attentive, and patient when handling their patients, therefore the community prefer and trust their services (Nurhidayanti, Margawati, & Kartasurya, 2018).

Conclusion

Based on the aforementioned discussion, the following conclusions were reported.

Maternal health care is one of the life cycles periods of the indigenous people of Naga village, and it is extremely sacred, therefore during the fourth- and seventh-months, a customary ritual is carried out led by the *IndungBeurang*, an individual that specializes in women affairs, and ensures safe delivery.

The activities associated with its maintenance has been in existence from generation to generation, and the *IndungBeurang* is in charge based on heredity, thereby resulting in a relay of leadership and assignments which goes through a process of internalization as long as they live and interact with their environment.

This internalization, occurs due to the exemplary behavior of the *IndungBeurang*, and this is based on the knowledge acquired from their ancestors, in addition, they also display integrity by working according to moral standards and local norms that have been passed down from generation to generation, thereby contributing to the improvement of life.

IndungBeurang's exemplary attitude is strengthened by effective communication skills, which is two-way thing, openly, based on understanding, and mutual respect to encourage, the expectant mothers, their husbands and families to maintain healthy behaviors.

This attitude of theirs is also displayed by their ability to accept the division of tasks when tackling issues related to maternal health with village midwives adapting to the use of local and foreign medicines as long as it does not conflict with the culture of the Naga community. Self-adaptation also occurred based on the relationships between the two parties, thereby developing self-confidence and respect, and the expectant mothers, in turn, feel safe being handled by *IndungBeurang*.

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