

Ethnographic Study of the Physical Activity of Adolescents in the Farming Culture of Ethnic Baduy



Chairul Umam¹, Taufik Rihatno², Budiaman³

^{1,2}Physical Education, Universitas Negeri Jakarta, Indonesia

³Social Science, Universitas Negeri Jakarta, Indonesia

ABSTRACT: This study aims to find out the meaning of physical activity of indigenous people about the process of implementing traditional rituals that provide references to physical education, social and cultural impacts, as well as positive impacts for daily life in the survival of baduy people. Researchers have explored the physical activity of local wisdom in Baduy indigenous people as a viewpoint or way of life of the past that can be applied to its values in the present. This research uses interactive qualitative method that is ethnographic by doing description and analysis of a community based on field research. Research informants are traditional leaders of the Baduy indigenous people and youth in Kanekes Village, Leuwidamar District, Lebak Regency, Banten Province. Data collection in this study used interview, observation, and documentation techniques. The results of this study, get the meaning of physical activity in farming culture by grouping based on the stages of farming activities of the Baduy people such as Narawas, Nyacar, Nukuh, Ngaduruk, Ngaseuk, Ngirab Sawan, Mipit, Made, Ngunjal, Ngayaran, Ngawalu, and Seba. This pattern of farming activities is not just a job but a religious obligation. Therefore, the youth of the Baduy community have good body resistance (fit), the formation of attitudes (character), and various motor activities, so that they can be a reference in physical education and community fitness.

KEYWORDS: Physical Activity, Ethnic Baduy, Adolescent, Farming Culture.

I. INTRODUCTION

Baduy is one of the Indonesian tribes and communities that still maintains its local wisdom. The Baduy people are located in Lebak, Banten. The noble values contained in the baduy tribe's custom is to maintain and maintain nature by not changing, let alone damaging it and the tradition of baduy indigenous peoples colored by the religion embraced by the Sundanese Religion Wiwitan, giving birth to its own teachings called pikukuh. Pikukuh is an absolute customary rule that must be obeyed, delivered orally (Syarbini, 2015) (Sujana, 2020). In the indigenous peoples of the Baduy tribe, the behavior of the community is very inversely proportional to urban communities or in general. In Baduy, there is no one understand the meaning of games but they call it Pagawéan Barudak, this is the result of activities using tools as the media (Alif et al., 2015),

Many traditional rituals are performed in the Baduy tribe, usually performed as a form of defending ancestral heritage. there are many indigenous peoples in Indonesia who still maintain their local wisdom and are proven to be effective in organizing education called traditional education, including ethical education or good character. It is also found in the Baduy Tribe in lebak area, Banten (Alwasilah, 2009).

Baduy society has strong cultural roots resilience so it is still trying to maintain simplicity in the midst of modernization (Suparmini et al., 2013) (Kartika et al., n.d.) Education in Baduy through tradition, if you look from the perspective of physical activity carried out, of course it has a meaning contained in it. Because as expressed about physical literacy becomes very important because the concept of human movement affects a person's cognition. (Nahak, 2019) (Elfiadi, 2018). Especially teenagers in Baduy is very different from teenagers in the city. If you look at the characteristics of adolescence, adolescents are a group of people aged 10-19 years (WHO). Based on growth and development during adolescence divided into three stages, namely early adolescence (age 11-14 years), middle adolescents (ages 14-17 years) and late teens (ages 17-20 years). They are in education at schools (school-based) and in community-based groups. Discussing about this group of teenagers, among others: a sizeable population of 18.3% of the total population (> 43 million), uniqueness in rapid growth and development both physically, psychologically and socially where puberty is entering a period full of storm and stress.

Ethnographic Study of the Physical Activity of Adolescents in the Farming Culture of Ethnic Baduy

Not only a cultural shift but based on Basic Health Research in 2018, the prevalence of the ≥ 15 -year-old population with emotional mental disorders increased by 9.8% compared to the previous 6% (in 2013) of the entire population of Indonesia (Ministry of Health of the Republic of Indonesia, 2018) (Milana Abdillah Subarkah, 2016). This then makes us tend to be emotional when playing gadgets for too long. Therefore it affects the mechanism of neurological work so that it activates a number of neural, neuroendocrine and endocrine overload and attacks the weakest organs of the individual (Gamayanti & Hidayat, 2019). Not only emotional mental disorders but Non-Communicable Diseases (PTM) is a health problem that occurs in various countries, including in the area of Southeast Asia (Adhania et al., 2018). Significant behavior changes that have an impact on the moral destruction of the nation, it is because the younger generation is now influenced by gadgets so that it will become what the next generation will be. If his days live in cyberspace or every time playing gadgets. Even in the virtual world of video games, it tends to give rise to aggressive cognition and emotions and to increase physiological arousal. Many negative impacts will arise including: difficulty socializing, sluggish in motor development, and behavior change (Widjoyanto, 2010) (Chusna, 2017) (Anderson et al., 2010). Then the culture became important because it was created by human nature, culture is typical of humans, not the creation of animals or plants that do not have the mind as a filter of outside influences (Sunarto, 2019).

Refers at the physical activity local communities in baduy indigenous it represent on life of the previous baduy people in the past. The value of the past can be applied in the present. Many ethnographic studies that have similarities, it was Scientific Journal of Local Wisdom Studies, Kasepuhan Sinar Resmi a rule of traditional ancestor. Become part in the daily life of Kasepuhan people. As a farming community, it is very obedient to the ancestral rules by carrying out various traditional rituals related to agricultural activities (Mawaddahni, 2017). But in this study did not see the point of view of physical activity. In the glasses of research that I do that is from the farming activity indigeneous peoples can be seen a physical activity carried out in doing a daily job that is farming.

Then the researchers looked at the journal Panggung Vol. 25 No. 4, Institut Seni Budaya Indonesia (ISBI) Bandung Venakular Design Concept In the form of *pagawéan barudak* in Baduy explained how the value of the transmission process took place. In the process of making products in the form of *pagawéan barudak* is, human relationship with the surrounding nature and they do not know the term play or ulin in Sundanese, as part of the system of child care patterns (Interview, Jaro Adata Cibeo, Jar Sami, 2013). *Pagawean Barudak* is a kids activity in the pattern of childhood care in Baduy community that builds a system of knowledge and learning of culture and rules, which is enthused in the tumult or rules of life in baduy community and conveyed through the process of *pagawean barudak* activities (Alif et al., 2015). In the above research has the focus of the concept of the game in the form of *pagawean barudak*. Games are part of physical activity, this is where the area that has not been touched in the study is physical activity.

In a study called *The International Journal of Behavioral Nutrition and Physical Activity 2014* This research states that the opportunity of physical activity from the competence of mobility tools skills. Improving the competence of fundamental movement skills (Cohen et al., 2014) (Jaydari et al., 2016). The explanation of the above research gives an idea that physical activity can affect the cognition of a person. This physical activity research was conducted to urban children while for children of indigenous peoples has not so far been done specifically. If it is associated with the pattern of life of children bedouin society is closely related to the study. Then there is also research that states in *the Journal of Teaching in Physical Education*, namely that improving children's physical fitness can facilitate positive results including improved quality of life related to health. This means that physical activities carried out by children and carried out routinely greatly impact the physical development of the child's motor (Gu et al., 2016)(Nur et al., 2019). From the relevance of this study makes researchers curious to explore the positive potential of the physical activity of baduy indigenous peoples.

To facilitate and clarify in the making of research entitled *Man Behind Nature, Ethnographic Study of the Meaning of Adolescent Physical Activity Behind the Traditional Rituals of baduy people*, the author uses ethnographic or anthropological research approach, can also be termed as qualitative research that is research that does not use the count (Moleong, 2000). Ethnography is a description and analysis of a society based on field research (Ihromi, 2006).

II. METHOD

The method used in this research is ethnographic method. Data collection techniques used are interview, observation, and documentation. How the interview technique is an in-depth interview, meaning that researchers ask some questions in depth related to the focus of the problems, so that with this in-depth interview the data can be collected as much as possible. The people who were used as informants in this study were Jaro or indigenous leaders in the Baduy tribe, baduy indigenous peoples namely children and teenagers, the head of Ciboleger village. Then the use of observation techniques need to be done researchers ranging from *descriptive observation (descriptive observation)* widely, namely trying to describe in general the

Ethnographic Study of the Physical Activity of Adolescents in the Farming Culture of Ethnic Baduy

situation and what is happening there. Researchers can further narrow their research by conducting *selective observations*. Nevertheless, researchers continued to make descriptive observations until the end of data collection. (Margono, 2003) The observation results in this study are recorded in the field record is a very important tool in qualitative research. In qualitative research, researchers rely on observations and interviews in data collection in the field. Furthermore, documentation techniques In qualitative research, this technique is the main data collection tool because of the proof of hypotheses submitted logically and rationally. (Margono, 2003) The results of data retrieval through this documentation method, are recorded in the format of documentation records. Ethnographic Study of The Meaning of Physical Activity Behind Traditional Rituals that took samples focused on the physical activity of adolescents 10 - 19 Years based on WHO. (Wulandari, 2014) Then choose a good informant, namely (1) full enculturation; (2) direct involvement; (3) an unknown cultural atmosphere; (4) sufficient time; (5) non-analytical (Spradley,1979). In the field in conducting interviews informants must meet these requirements in order to obtain the desired results.

III. RESULTS AND DISCUSSIONS

In the study of Ethnographic Studies the Meaning of Adolescent Physical Activity Behind the Traditional Rituals of Baduy People, Kanekes Village, Lebak Regency, Banten Province. Seen from a cultural point of view in Baduy is very inversely proportional to the pattern of life in the city, a society that strongly maintains ancestral traditions so as to maintain the order of value in everyday life. Conducting research in Baduy Indigenous Peoples by traveling from Jakarta for approximately 3-4 hours. Researchers embarked on an experience that brought a great imagination of curiosity about what would be encountered in the Baduy Indigenous Peoples. The hustle and bustle of the capital began to move away and began to enter an atmosphere of silence and tranquility. It feels detached from the luxury of the world and the face of local wisdom begins to appear approaching when the vehicle stops at the entrance gate of a traditional village that is a condition of noble values. Met a young baduy indigenous man named Mulyana (26 years old). From the purpose and purpose of the research explained to Mulyana, that researchers will explore physical activity in Baduy Indigenous Peoples.

"According to Mulyana in Baduy do not know the term sports or physical activity that exists is the work of "pagawean" daily from children, teenagers and parents are farming, farming, gardening, etc.)"

According to Mulyana, there is one *"ritual that is done by planting rice that is done mutually by the community. Ngaseuk is the heritage of the ancestors of the Baduy Tribe is aimed at maintaining harmony with indigenous leaders and fellow peoples of the Kanekes or Baduy Tribe."* Based on the *observations of baduy people from each village participated in helping. In this ritual a lot of physical activity is carried out by the community (children to adults) baduy* (Researcher, 2021)

According to Sarpin (50 years old), *"children in Baduy since in ink have been taken by their parents working to fields / huma, rice fields, gardens, looking for wood to the forest etc."*

Here is a table of observations and wawncara about the physical activity of teenagers in the traditional ritual of planting rice baduy community.

Table 1. Ngaseuk Physical Activity in Baduy Traditional Rituals In Source: Processed Research Team, 2020

No	Traditional Rituals	Physical Activity
1	Ngaseuk traditional ritual	Walking a step on a Flat Surface, Walking Uphill, Walking Carrying a log, Poking the tip of the wood to the ground, swinging hands over and over again, Walking Sideways, Spinning body and Lifting and lowering the Trunk),

In this physical activity "Ngaseuk" can be done approximately 1 to 2 hours. This activity was carried out jointly by baduy people from various villages to help. The interview with one of the young men, Mulyana (26 years old), is "This activity must be done together no one *does not help, because help in Baduy is an obligation.*" Cultural behavior carried out by the baduy indigenous

Ethnographic Study of the Physical Activity of Adolescents in the Farming Culture of Ethnic Baduy

peoples makes a harmony between citizens, where everyone has a responsibility in maintaining "pikukuh" as a legacy of traditional values hereditary from their ancestors.

Table 2. Physical Activity Includes Rice Seeds in Baduy Traditional Rituals In Source: Processed Research Team, 2020

No	Traditional Rituals	Physical Activity
2	Traditional Ritual of Inserting Rice Seeds	Walk together, Carry on foot, Put seeds half squat, Walk Sideways, twist, Walk carrying seed bowls, Bow Down

Table 3. Physical Activity To Include Rice Seeds in Baduy Traditional Rituals In Source: Processed Research Team, 2020

No	Traditional Rituals	Physical Activity
3	Other Traditional Planting Rice Rituals	Making Natural Huts such as Lifting Logs, Sticking Wood Sticks, Cutting Banana Leaves / Coconuts, Climbing Trees, Sitting Crouching, Standing holding tree trunks / leaves, Walking lifting leaves / Wood, and Tying The Trunk

Table 4. Physical activity looking for "suluh" (firewood) in Baduy Traditional Rituals In Source: Processed Research Team, 2020

No	Traditional Rituals	Physical Activity
4	Traditional Rituals of Marriage Preparation "Finding Suluh"	Picking up wood in the forest, cutting wood, carrying pieces of wood, carrying pieces of wood with cloth, stacking wood, hammering wood, throwing wood, scraping pieces of wood, rolling pieces of wood

Because of the variety of physical activity the researchers saw based on the interview of Mr. Sarpin (50 years old) that "introduces the daily work of baduy people done by their *parents early on without coercion and teaches their children early on about the concept of living in traditional villages. In order for the children to have experience in order to solve problems in their lives later. Karen if the children stay at home then it will be "miserable" meaning miserable or no one takes care of"*. This is where researchers see the values taught to the adolescent body that man about knowing himself and his environment can be grateful for the God.

It's not just physical activity behind traditional rituals. However, there are some physical activities that are carried out based on the daily work of the Baduy community as follows:

Farming for example based on observations of types of travel activities to the fields such as: *walking, walking carrying goods, running, jumping over rocks with two legs, jumping over rocks with one foot, walking uphill, tiptoe walking, bending body.*

Gardening with this type of travel activities to the garden such as; *walking, walking with arithmetic/ machete, jumping over rocks with two legs, jumping over rocks with one foot, walking uphill, walking jinjit, bending body), planting trees (digging the ground, lifting hoe,, squatting moving the hole plants, giving estfet plants), cleaning the garden (mowing the grass, cutting the grass half squat, lifting arithmetic / machete), making a fireplace (plucking cassava pohom, lifting the harvest, walking lifting the harvest, taking yams half squat, lifting arithmetic / machete), making fireplaces (plucking cassava pohoms, lifting crops, walking lifting crops, picking up yams.* Selling with the type of activities to sell food and typical baduy goods such as; *long distance walking, carrying merchandise, walking fast.*

Play with traditional types of game activities *such as marbles, ambreg / engklek, playing sarong sabetan, catching grasshoppers, making kolecer, throwing stones into rice fields, chasing.*

Ethnographic Study of the Physical Activity of Adolescents in the Farming Culture of Ethnic Baduy

Home activity with types of activities in the house such as; cooking, swinging children, holding children, sleeping, sweeping, tidying bedding, opening doors, sitting cross-legged), outdoor activities (getting out of the stilt house, climbing from the stilt house, holding the *child to the neighbor's house, throwing rice into leuits, stocking the rice, sweeping the yard, walking to the bathroom approximately 100 meters, carrying toiletries, half squatting at the time of bathing.*

Creating activities at home, with a variety of artistic activities such as; *play angklung, dance while spinning, play drums, play celestium, sing while spinning), handicrafts (making keychains, weaving fabrics, making baduy bags, making musical instruments, making paintings), architecture (building houses, cutting wood, lifting wood, weaving bamboo walls, sawing, hitting wooden nails.*

Activities in the forest with this type of honey picking activities such as; *tying twigs and leaves to torches, applying beehives, peeling beehives with leaf torches, lifting honey, climbing trees, cutting honeycombs), harvesting durian (climbing trees, carrying durian, moving durians to storage, lowering durians by rope.*

Observations about various physical activities carried out by the Baduy community are unique in terms of the order of mutual value. It is very noticeable that there is no greed in baduy society, they live in harmony and peace in an atmosphere of mutual disreeds and mutual help. If any one of them is in trouble, then the other citizen will surely help him. Coexist, happily enjoyed together, life is hard to bear together. In the atmosphere of kegotongroyongan, baduy dalam people also live with discipline, especially in holding customary rules.

From the description of observations about the physical activity of teenagers of the Baduy indigenous people based on the reference that physical activity is all body movements generated by skeletal muscle movement and produces energy expenditure (Carpersen et al.,1985) (Fynmore, 1902) (Manz & Krug, 2013). Fissionk activities are widely defined as daily sports,work, leisure activities, and active transportation (Garber et al., 2011). Indeed, baduy people do not refer to their daily routine as physical activity but as part of carrying out the custom or "pikukuh". In principle basic motor ability

Baduy society is innately influenced by heredity and environment (Rakhmat, Budiman, and Herawati, 2008; Masdudi, 2016). Heredity factor is the highest influence on the ability that can be shown by children sehingga impact on their attitude (Fitriani, 2011) (Nur et al., 2019).

Non-Communicable Diseases (PTM) factors risk unhealthy lifestyle in adolescents caused by many factors, one of which is knowledge. Knowledge or cognitive is a domain that greatly affects the actions or behavior of a person (Siswanto & Lestari, 2020). This is very inversely proportional to the pattern of adolescent life in Baduy. Teenagers in Baduy almost all work to the fields and follow traditional rituals. This means that in health they have good body fitness, if they are associated withnon-communicable treatment they are less likely to get the disease. They perform based on the type of physical activity such aslight, moderate and heavy physical activity (Huriyati et al., 2004) (Semarang et al., 2016). Every form of activity is carried out outside so that it becomes the dominant factor of people with diverse cultural identities actually participating in outdoor recreation has the meaning of physical activity towards their bodies (Maniam & Brown, 2020). The traditional rituals performed also have meaning to the body and attitude of the Baduy people so that they better maintain balance as there are values and norms that become a life fortheBaduy people namely: "*Lojor teu meunang cut, pondok teu meunang connected*" (Long should not be cut, short should not be continued). This principle teaches about balance and protecting nature in order to maintain its sustainability (Amaliyah, 2018). The other rinsip embraced by the Baduy community is "Rak-rak, Rik-rik, Ruk-ruk". "Shelves" which means in our youth we have to work hard, "Rik-rik" in our time has got results should not be excessive or simple life, while "Ruk-ruk" which means in old age will not trouble others and as a legacy of his children and the process is constantly repeated until 7 derivatives (Kartika et al., n.d.)

IV. CONCLUSIONS

The conclusion that can be drawn from this study is that the physical activity of adolescents in rituals in Baduy has meaning. Physical activityof customary rituals becomes a strategy in conveying an ancestral value order of baduy people in maintaining the integrity of customs. It has meaning in the formation of physical education and character education.

REFERENCES

- 1) Agustin, Mubiar. (2008). Recognizing and Developing The Potential of Plural Intelligence of Children of Kindergarten Age / Raudhatul Athfal. Bandung: Rizqipress.
- 2) Alif, M. Z., Sachari, A., & Sabana, S. (2015). Konsep Desain Venakular Dalam Bentuk pagawéan barudak di Baduy-Dalam. *Panggung*, 25(4), 391–404. <https://doi.org/10.26742/panggung.v25i4.46>
- 3) Amaliyah, E. I. (2018). Masyarakat Baduy Dalam Pergulatan Tiga Jaringan Makna. *Jurnal Sosiologi Reflektif*, 12(2), 313. <https://doi.org/10.14421/jsr.v12i2.1294>

Ethnographic Study of the Physical Activity of Adolescents in the Farming Culture of Ethnic Baduy

- 4) Anderson, C. A., Shibuya, A., Ihori, N., Swing, E. L., Bushman, B. J., Sakamoto, A., Rothstein, H. R., & Saleem, M. (2010). Violent Video Game Effects on Aggression, Empathy, and Prosocial Behavior in Eastern and Western Countries: A Meta-Analytic Review. *Psychological Bulletin*, 136(2), 151–173. <https://doi.org/10.1037/a0018251>
- 5) Chusna, P. A. (2017). Pengaruh Media Gadget Pada Perkembangan Karakter Anak. *Dinamika Penelitian: Media Komunikasi Sosial Keagamaan*, 17(2), 315–330. <https://doi.org/10.21274/dinamika/2017.17.2.315-330>
- 6) Cohen, K. E., Morgan, P. J., Plotnikoff, R. C., Callister, R., & Lubans, D. R. (2014). Fundamental movement skills and physical activity among children living in low-income communities: A cross-sectional study. *International Journal of Behavioral Nutrition and Physical Activity*, 11(1), 1–9. <https://doi.org/10.1186/1479-5868-11-49>
- 7) Elfiadi. (2018). Dampak Gadget Terhadap Perkembangan. *Itqan*, 9(2), 97–110.
- 8) Fynmore, R. J. (1902). Bishop White Kennett's father. *Notes and Queries*, s9-IX(228), 365–366. <https://doi.org/10.1093/nq/s9-IX.228.365-f>
- 9) Gamayanti, W., & Hidayat, I. N. (2019). Marah Dan Kualitas Hidup Orang Yang Mengalami Psikosomatik. *Jurnal Psikologi*, 18(2), 177. <https://doi.org/10.14710/jp.18.2.177-186>
- 10) Gu, X., Chang, M., & Solmon, M. A. (2016). Physical activity, physical fitness, and health-related quality of life in school-aged children. *Journal of Teaching in Physical Education*, 35(2), 117–126. <https://doi.org/10.1123/jtpe.2015-0110>
- 11) Huriyati, E., Hadi, H., & Julia, M. (2004). Aktivitas fisik pada remaja SLTP Kota Yogyakarta dan Kabupaten Bantul serta hubungannya dengan kejadian obesitas. *Jurnal Gizi Klinik Indonesia*, 1(2), 54. <https://doi.org/10.22146/ijcn.17395>
- 12) Jaydari, M., Rouzbahani, M., & Hasanvand, R. (2016). The effect of traditional games the development of transfer and manipulation motor skills in boys with mental retardation. *International Journal of Physical Education, Sports and Health* 2016, 3(6), 134–136.
- 13) Kartika, T., Edison, E., Tinggi, S., Ekonomi, I., Yapari, P., & Leuwidamar, K. (n.d.). Masyarakat baduy dalam mempertahankan adat istiadat di era digital. 56–62. <https://jurnal.isbi.ac.id/index.php/Prosiding/article/view/1309>
- 14) Maniam, V., & Brown, R. (2020). Participation in outdoor recreational activities and cultural identity in Australia: An exploratory qualitative study. *Physical Culture and Sport, Studies and Research*, 87(1), 34–45. <https://doi.org/10.2478/pccsr-2020-0017>
- 15) Manz, K., & Krug, S. (2013). Physical activity and health. *Public Health Forum*, 21(2). <https://doi.org/10.1016/j.phf.2013.03.012>
- 16) Mawaddahni, S. (2017). Filosofi Hidup sebagai Wujud Kearifan Lokal Masyarakat Adat Kasepuhan Sinar Resmi. *Local Wisdom : Jurnal Ilmiah Kajian Kearifan Lokal*, 9(2). <https://doi.org/10.26905/lw.v9i2.1976>
- 17) Milana Abdillah Subarkah. (2016). Pengaruh Media Gadget terhadap perkembangan anak. *Dinamika Penelitian : Media Komunikasi Sosial Keagamaan*, 15(1), 125–144.
- 18) Nahak, H. M. . (2019). Upaya Melestarikan Budaya Indonesia Di Era Globalisasi. *Jurnal Sosiologi Nusantara*, 5(1), 65–76. <https://doi.org/10.33369/jsn.5.1.65-76>
- 19) Ngafifi, M. (2014). Kemajuan Teknologi Dan Pola Hidup Manusia Dalam Perspektif Sosial Budaya. *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi*, 2(1), 33–47. <https://doi.org/10.21831/jppfa.v2i1.2616>
- 20) Semarang, N., Memanfaatkan, D., & Luang, W. (2016). Analisis Aktivitas Fisik Dan Aktivitas Belajar Pada Mahasiswa Fakultas Ilmu Keolahragaan Universitas Negeri Semarang Dalam Memanfaatkan Waktu Luang. *JSSF (Journal of Sport Science and Fitness)*, 4(4), 34–37.
- 21) Setiawan, D. (2018). Dampak Perkembangan Teknologi Informasi dan Komunikasi Terhadap Budaya. *JURNAL SIMBOLIKA: Research and Learning in Communication Study*, 4(1), 62. <https://doi.org/10.31289/simbollika.v4i1.1474>
- 22) Siswanto, Y., & Lestari, I. P. (2020). Pengetahuan Penyakit Tidak Menular dan Faktor Risiko Perilaku pada Remaja. *Pro Health Jurnal Ilmiah Kesehatan*, 2(1), 1–6.
- 23) Sujana, A. M. (2020). Pikukuh : Kajian Historis Kearifan Lokal Pitutur dalam Literasi Keagamaan Masyarakat Adat Baduy. *Historia: Jurnal Pendidik Dan Peneliti Sejarah*, 3(2), 81–92. <https://doi.org/10.17509/historia.v3i2.24347>
- 24) Suparmini, Setyawati, S., & Sumunar, D. R. S. (2013). Berbasis Kearifan Lokal. *Jurnal Penelitian Humaniora*, 18(1), 8–22.
- 25) Syarbini, A. (2015). Kearifan Lokal Baduy Banten. *Refleksi*, 14(1), 55–74. <https://doi.org/10.15408/ref.v14i1.9577>
- 26) Syifa, L., Setianingsih, E. S., & Sulianto, J. (2019). Dampak Penggunaan Gadget terhadap Perkembangan Psikologi pada Anak Sekolah Dasar. *Jurnal Ilmiah Sekolah Dasar*, 3(4), 538. <https://doi.org/10.23887/jisd.v3i4.22310>
- 27) Wulandari, A. (2014). Karakteristik Pertumbuhan Perkembangan Remaja dan Implikasinya Terhadap Masalah Kesehatan dan Keperawatannya. *Jurnal Keperawatan Anak*, 2, 39–43. <https://jurnal.unimus.ac.id/index.php/JKA/article/view/3954>
- 28) Zaini, M., & Soenarto, S. (2019). Persepsi Orangtua Terhadap Hadirnya Era Teknologi Digital di Kalangan Anak Usia Dini. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 3(1), 254. <https://doi.org/10.31004/obsesi.v3i1.127>