




Cultural identity of Beji Village Community in *Onggoloco* Folktale: ethnographic study of literary anthropology



Annisa Fatati Rahmah ^{a,1}, Yosi Wulandari ^{a,2*} 

^a Program Studi Pendidikan Bahasa dan Sastra Indonesia Universitas Ahmad Dahlan, Yogyakarta, Indonesia

¹ annisa2100003056@webmail.uad.ac.id; ² yosi.wulandari@pbsi.uad.ac.id

* Corresponding Author

ABSTRACT

Globalization and the pressures of urban life have resulted in a cultural identity crisis. This study aims to describe the cultural identity of the Beji Village community in the *Onggoloco* Folktale by analyzing cultural elements (religion, knowledge systems, arts, and livelihoods) through a study of literary anthropology with an ethnographic approach. This type of research uses a qualitative descriptive method. This research was conducted in May-June 2024 in Beji Village, Ngawen, Gunung Kidul, Special Region of Yogyakarta. Data collection through participant observation, interviews, and documentation. Interview data collection using the purposive sampling method with five respondents who are forest and cultural conservation figures. The results of the research found the cultural identity of the Beji Village community in the *Onggoloco* folktale, namely belief in ancestors, having knowledge of nature conservation, preserving the arts, and making a living as farmers. The *Onggoloco* folktale strengthens the cultural identity of the Beji Village community by teaching people to always preserve culture. This research contributes to the development of literary anthropology theory. The practical aspect of this research is used as a learning resource in schools related to folklore. Further research is needed that is of a developmental or in-depth nature.

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1. Introduction

Indonesia is a country rich in culture. According to the Central Statistics Agency (2021), Indonesia consists of 16.766 stretching from Aceh to Papua with various cultures in it [1]. Cultural diversity in Indonesia includes ethnicity, religion, customs, traditions, norms, arts, and others [2]. Cultural wealth in Indonesia is capital that is not owned by all countries in the world so it needs to be managed properly. Local cultures then become cultural heritage and characteristics in cultural identity [3]. Cultural identity is a characteristic shown by members of a particular ethnic group which is formed from the process of learning and accepting various traditions, heritage, language, religion, thought patterns, ancestors, arts, and social structures of a cultur [4], [5]. Cultural identity is a characteristic of a person from a particular ethnic group or cultural group that distinguishes it from other groups. Cultural identity spans a wide range of fields and has a long history [6]. Globalization and the pressures of urban life have resulted in a cultural identity crisis. The factors causing the cultural identity crisis are the concept of identity, cultural politics, and global capitalism [7]. Openness to outside culture erodes local cultural identity that has been passed down from generation to generation. Local wisdom has a very important role in building cultural and national identity. This study aims to describe the cultural identity of the Beji Village community in the *Onggoloco* Folktale by analyzing cultural elements (religion, knowledge systems, arts, and livelihoods) through a study of literary anthropology with an ethnographic approach.

The *Onggoloco* folktale is a product of local wisdom that is a medium for getting to know the nation's culture from within based on the history and knowledge of past communities so that it can help strengthen the cultural identity of a community through historical understanding. The *Onggoloco* folktale is part of an oral tradition in the form of stories that are passed down orally from generation to generation that contain positive values that can be a reflection of life in acting and behaving. Oral tradition is a message or discourse that is conveyed from one generation to the next [8] in oral form (spoken language) and is a combination of words and certain actions [9]. The messages contained in oral traditions are important to study because they contain local wisdom, traditional scholarship, moral messages, and socio-cultural values that grow and develop and are inherited by the community through oral [10], [11]. In these folktales, there are many social and cultural values that reflect the customs and character of the community as a form of local wisdom in certain areas and can provide advice without being patronizing. Therefore, it is important to preserve oral traditions in the form of folktales owned by certain communities.

The Beji Village community has an oral tradition, namely the *Onggoloco* folktale which tells the story of *Ki Onggoloco*'s struggle to defeat the king of the jinn and foster the community. In addition, the Beji Village community has various traditions related to the *Onggoloco* folktale in the Wonosadi forest such as *rasulan*, *Sadranan*, wana kerti, *Rinding Gumbeng*, and others. The Wonosadi Forest is a sacred forest and is guarded by the Beji Village community, Ngawen District, Gunung Kidul Regency [12]. The condition of the Beji community, which still strongly holds traditional beliefs and implements them in the preservation of the Wonosadi customary forest, is interesting to study. The *Onggoloco* folklore that developed in the Beji community is very closely related to the life and culture of the community, so it needs to be studied and studied using literary anthropology studies. Through a literary anthropology approach, this folklore is analyzed to understand the views, culture, values, and norms as material for preserving oral traditions. Literature is always related to the socio-cultural conditions of the community and can be a tool to represent the identity of the local community. Literary works originating from the lives of the Beji Village community can strengthen the sense of ownership of their own culture so that they can maintain the solidarity of community groups. Literary anthropology focuses on the study of how literary and cultural works are interconnected by understanding in depth how literature reflects and influences human culture, and how literature plays a role in forming collective identity [13].

Literary anthropology is the study of literary works and their relationship to humans [14], [15]. Anthropology is defined as a knowledge or study of human behavior. Anthropology sees all aspects of human culture and society as interacting groups. Meanwhile, literature is believed to be a reflection of the life of the community that supports it. Literary anthropology analyzes literary works that contain cultural elements in them [16]. The study of literary anthropology is to examine the structure of literature and then connect it with the concept or context of its socio-cultural situation. Culture is divided into seven elements, namely language, knowledge system, social organization, life equipment and technology system, livelihood system, religious system, and art [17]. Literature can be used as a source of learning by studying it more deeply. In this regard, literary anthropology can be used to study folklore in Beji Village by analyzing the cultural elements in it as a reinforcement of the cultural identity of the community. Several articles on the study of oral traditions with a literary anthropology approach were found previously in the following articles. The article entitled "Literary Anthropology of the *Nenggung* Oral Tradition in the Community Remembering Lahat Regency" found that in the *Nenggung* poems there are cultural elements, namely language, religion, and local wisdom [18]. Other research shows that Sutabawor's short story of Thanksgiving contains elements of religious culture, community mindset, and language [19]. Different from previous studies, this study focuses on describing the form of oral tradition of the Beji Village community and the cultural identity of the Wonosadi forest indigenous community.

This study aims to describe the cultural identity of the Beji Village community in the *Onggoloco* Folktale by analyzing cultural elements (religion, knowledge systems, arts, and livelihoods) through a study of literary anthropology with an ethnographic approach. From several previous studies that have been mentioned, there has been no research that specifically

discusses the relationship between cultural elements in literary works and the cultural identity of the community. Therefore, the novelty of this research is analyzing the cultural elements in literary works and their role as a strengthener of the cultural identity of a society. The contribution of this research to science is the increase in knowledge and understanding of the *Onggoloco* folklore as a means to strengthen the cultural identity of society. The results of this research are expected to support the theory of literary anthropology so that it can provide benefits to the development of theories regarding the influence of literature on the culture of society.

2. Method

This type of research uses a qualitative research method with an ethnographic approach. Qualitative research aims to obtain an in-depth understanding of human and social problems by describing facts accompanied by scientific interpretation [20]. The characteristic of qualitative research is that it highlights the research design, methods, and analysis of results [21]. The qualitative description intended in this study is to analyze and present research results in the form of words. Ethnography is a branch of anthropology used to describe the cultural elements of a society [22]. The ethnographic approach was carried out to explore information about the form of oral traditions of the Beji community and the cultural identity of the local community. This research was conducted in May-June 2024 in Beji Village, Ngawen District, Gunung Kidul Regency, Special Region of Yogyakarta with the consideration that in the area there are oral traditions such as folklore, myths, and traditional ceremonies that have not been widely documented. Data collection through participant observation, in-depth interviews, and field documentation. The primary data source in this study was information about the *Onggoloco* folklore of the Beji Village community obtained through field documentation and direct interviews. Participant observation involved researchers in the daily activities of the Beji Village community. The purpose of this observation was to obtain data on the culture of the Beji Village community related to the *Onggoloco* folklore. The researcher directly observed the *Sadranan* traditional ceremony activities in Beji Village. After conducting observations, the researcher found the relevance of the *Onggoloco* folklore to the cultural identity of the Beji Village community. The interview data collection technique was carried out using the purposive sampling method with five respondents who were forest and cultural conservation figures consisting of the Wonosadi forest caretaker, the head of *Jagawama*, the head of *Kehati*, the head of the cultural village, and Hindu religious figures to obtain information about the *Onggoloco* folklore and the cultural identity of the Beji Village community. The respondent criteria were residents of Beji Village, at least 18 years old, had lived in Beji Village for at least 15 years, and knew the *Onggoloco* folklore. Documentation was carried out by documenting information related to the *Onggoloco* folklore in the form of audio, video, and writing. Secondary data were obtained from literature studies and written document sources related to the oral traditions of the Beji Village community written by the local community, namely Muhamad Karso (2009) entitled "A Local Wisdom of Natural Resources Conservation of the Wonosadi Duren Beji Ngawen Gunung Kidul Yogyakarta Customary Forest."

Ethnographic data analysis techniques were carried out by reduction, verification, classification, and interpretation. Data reduction was carried out to filter data that was relevant to the research objectives. Data verification was carried out by checking the validity of the data using triangulation of sources, methods, and theories. The next process was data classification by grouping data based on the same theme. Finally, interpretation by giving meaning to the data that had been classified. Data on folklore obtained will be reduced according to the research objectives, namely cultural elements in the *Onggoloco* folklore and its relevance as a cultural identity of the Beji Village community and verification was carried out. Furthermore, the data was grouped according to its theme related to cultural elements including language, knowledge systems, social organizations, life equipment and technology systems, livelihood systems, religious systems, and arts and concluded using literary anthropology theory. The qualitative data were analyzed using thematic analysis with four steps, namely understanding the data, coding the data, finding themes, and drawing conclusions [23], [24]. To understand the data, the interview transcripts and *Onggoloco* folklore were studied in depth by reading repeatedly. The

data coding process was carried out by identifying sentences in the *Onggoloco* folklore and interview transcripts related to the main themes, namely cultural elements including language, knowledge systems, social organizations, life equipment systems and technology, livelihood systems, religious systems, and arts. Furthermore, looking for themes that are in accordance with the research objectives and evaluating them. Data with the same theme are grouped into one. Drawing conclusions by creating major themes from the theme codes that have been created. Interpretation of research results using literary anthropology theory to obtain a comprehensive picture of cultural elements in folklore and their relevance as the cultural identity of the Beji Village community. Fig. 1 is the steps of the research method.

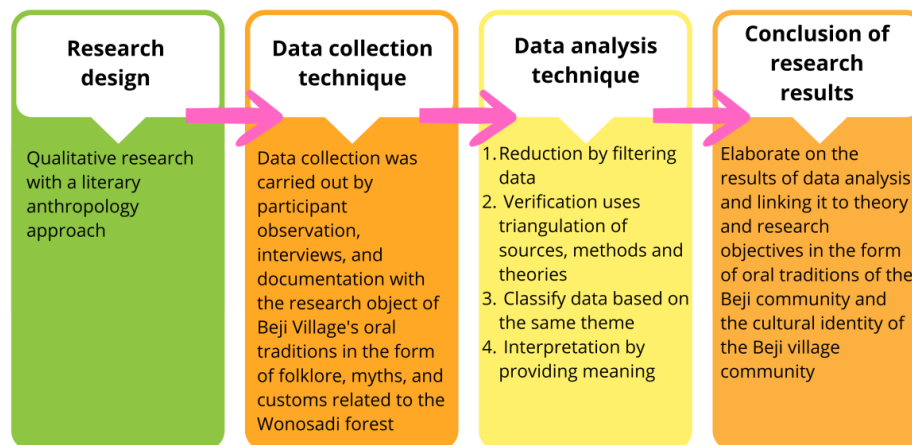


Fig. 1. The steps of the research method

3. Results and Discussion

3.1. Form of Beji Community Oral Tradition

The Beji Village community has various oral traditions related to the Wonosadi customary forest and the heritage of the Surakarta Palace. The Wonosadi Forest is located in the Duren and Sidorejo hamlets of Beji Village, Ngawen District, Gunung Kidul. This forest has an area of 25 ha of core forest and 25 ha of buffer forest. The Wonosadi Forest holds the status of a customary forest because once a year the *Sadranan* tradition is often held which has been going on for hundreds of years. The sustainability of the Wonosadi forest can be maintained because the community sacredizes its existence. In addition, there are several sacred places, including: the Ngenuman valley (a courtyard in the middle of the Wonosadi forest where prayers are held during the *Sadranan* ceremony), the *Nyi Rara Resmi* courtyard (a resting place for *Rara Resmi* and a stopover for offerings) and the Karang Tengah spring (a stopover for offerings during the *Sadranan* ceremony). The ancestral figure who is respected and has made a great contribution to the existence of the Wonosadi forest is the late Prince *Onggoloco*. The Beji Village community sanctifies certain objects as a form of respect for someone's services in the past. Sanctification is carried out so that objects can continue to be preserved and become a reminder for the community of events in the past. As a form of respect, the sanctification of objects makes people maintain their attitude and not dare to do things that are inappropriate when they are in sacred places, especially in the Wonosadi forest. There are folktales, myths, and customs related to the Wonosadi forest as follows:

3.1.1. The Folktale of Onggoloco

The Beji community has a legendary story about the Wonosadi traditional forest that has existed since the 15th century until now. Based on the hereditary story that developed in Beji Village during the war between the Demak kingdom and the Majapahit kingdom in 1478 AD, the Majapahit kingdom was defeated and its group fled, led by a woman named "*Roro Resmi*" and her two children named *Onggoloco* and *Gadingmas*. *Roro Resmi* was the concubine of Brawijaya V and her two children were formidable Senopati. Their escape reached a very large and dense forest inhabited by many supernatural beings and there was a spring that flowed forever. The

forest was known as wonosandi which means a forest full of secrets. However, in the forest was led by a king of jinn in the form of a very fierce white tiger named *Gadung Melati*. Initially, the group of *Roro Resmi* and *Onggoloco* were not allowed to live in the forest until a very fierce fight occurred. With the supernatural powers possessed by *Onggoloco* and *Gadingmas*, the king of jinn *Gadung Melati* was conquered and was willing to help with the request to be allowed to settle with all his men at the center of the spring in the forest forever. The request was granted that *Gadung Melati* and all his men should not disturb the lives of the surrounding community and must help preserve the forest. This is the reason why the Wonosadi forest is considered haunted by the community because of the presence of the king of jinn *Gadung Melati* and *Onggoloco* [25].

Ki Onggoloco and *Gadingmas* have a very large role in developing agriculture and providing good examples as farmers. They were also humble and simple figures so they were highly respected by the community at that time. *Onggoloco* and *Gadingmas*' hard work in improving the welfare of the community had succeeded. Green rice fields stretched south of the Wonosadi forest from west to east. Several years later, *Onggoloco* and *Gadingmas* were old so they decided to separate and purify themselves by meditating. *Onggoloco* meditated in the Ngenguman valley while *Gadingmas* meditated on Mount Gambar. After meditating for several years, *Onggoloco* felt that his death was near, so he held a final meeting with his children and grandchildren and students to give his last will. *Onggoloco* gave three messages, namely: (1) This Wonosadi forest must be maintained and preserved forever for the sake of the lives of children and grandchildren. Do not damage it, anyone who dares to damage it will get a disaster; (2) If any of the children and grandchildren are sick, there is medicine in this forest, Wonosadi can be interpreted as "*Wonousada*" which is a forest that stores many medicines; (3) An annual ceremony to gather together to be continued by the children and grandchildren to maintain friendship. The time is after the rice field harvest on Monday Legi or Thursday Legi. After the message was received by the children and grandchildren, *Ki Onggoloco* and *Ki Gadingmas* died. Both disappeared with their bodies or the term "muksa." The three messages are very much obeyed by the children and grandchildren until now and are considered sacred messages. They maintain the sustainability of the Wonosadi forest from generation to generation and believe that *Ki Onggoloco* still controls the Wonosadi forest until now.

The *Onggoloco* folklore strengthens the cultural identity of the Beji Village community because the cultural elements contained are implemented by the community to this day. Compliance with the message conveyed by *Onggoloco* to continue to preserve the *Sadranan* ceremony builds the values of togetherness and mutual cooperation in society. To preserve the *Sadranan* tradition cannot be done independently but collectively where all parts of society contribute directly and simultaneously. Folklore can be used as a means of instilling moral values and strengthening cultural identity [26]. The value of togetherness in the *Sadranan* ceremony taught by *Onggoloco* can strengthen unity in society with a series of traditional activities carried out together. Thus, the *Onggoloco* folklore is able to awaken the values of togetherness of the Beji Village community so as to strengthen the cultural identity of the Beji Village community that it has had for hundreds of years. The Beji Village community believes in the supernatural, especially with the figure of *Onggoloco*. In the folklore that developed in Beji Village, *Ki Onggoloco* is described as someone who has magical powers, is noble, has great influence, and is close to God. Therefore, the people of Beji Village believe that *Ki Onggoloco* still lives in the Wonosadi forest and is an intermediary to pray to God Almighty so that his prayers are easily answered. In addition, in his story, *Onggoloco* advised to always protect the forest for the sake of the survival of his children and grandchildren. This message has a deep meaning to think about something far into the future, namely the fate of our own children. The people of Beji Village who live now have a great responsibility to protect the Wonosadi forest because the fate of our children's lives in the future is in our hands. This is in line with Aryawan's research that the *Lelipi Selan Bukit* Story is the ecological wisdom of the Tenganan Pegringsingan community to protect the forest so that it remains sustainable [27]. With the teachings taught by parents to their children, the people of Beji Village are dedicated to conserving the Wonosadi forest because of their responsibility towards the forest which is a source of life. Fig. 2 is the Place of remain of *Onggoloco* and *Rara Resmi*.



Fig. 2. Place of remain of *Onggoloco* and *Rara Resmi*

3.1.2. The Wonosadi Forest Myth

The people of Beji village have various myths related to the mystical Wonosadi forest and other sacred places. These myths are highly believed by the Beji people and have never been violated. There is a saying that says “*sopo sing duwe kekarepan ala bakal entuk cilaka*” meaning anyone who has bad intentions in the Wonosadi forest will definitely experience disaster, see Fig. 3. When entering the Wonosadi forest area, visitors are required to set good intentions because anyone who has bad intentions by violating myths will definitely suffer the consequences, either directly or indirectly. The myths that develop in the Wonosadi forest include:

Table 1. Wonosadi Forest Myths

| Myth Form | Description |
|---|---|
| Belief in <i>Onggoloco</i> and the genie king <i>Gadung Melati</i> | The people in Beji village really believe in the existence of <i>Onggoloco</i> and <i>Gadung Melati</i> as rulers of the Wonosadi forest so that the Wonosadi forest remains sustainable. Appearances of supernatural beings are often seen in the Wonosadi forest, either directly or through human bodies. |
| Prohibition on taking wood and anything else from the Wonosadi forest | This prohibition means that people in Beji village do not dare to take wood and anything else from the forest. There was an incident where people took wood from the forest to build a house and the house suddenly caught fire. Apart from that, a mother and child who were picking fruit in the forest were attacked by a swarm of bees and almost died. |
| Prohibition of taking and killing animals in the forest | Animals that live in the Wonosadi forest must not be hunted and shot. Until now, various kinds of wild animals live in the forest by eating the existing fruit plants. |
| Prohibition of having bad intentions, saying bad things and acting immorally | The general public who want to visit the Wonosadi forest must not have bad intentions and say bad words because bad words will come true. If the prohibition on committing immoral acts in this forest is violated, there will be immediate disaster because the magical guardians in this forest do not like this act. |
| Belief in the sacred springs of Kalas, Pok Blembem, and Kepuh in the Wonosadi forest. | The Wonosadi forest and the springs in it are considered sacred by the community. Therefore, it is prohibited to defecate carelessly in water sources and forests and there will be disaster for people who violate this. |
| The myth of the Kali Ndek spring | Anyone who is sick and bathes in the Kali Ndek spring will be cured of his illness. |
| Myth of the Ngenuman Valley | Whoever prays in the Ngenuman valley will have his wish come true, provided that when his wish is granted he must come during the <i>Sadranan</i> ceremony |



Fig. 3. Prohibitions in the Wonosadi forest

The existence of myths in Beji village motivates the community so that the preservation of forests, flora, fauna and springs is maintained. The myths that develop in the Beji village community consist of recommendations and prohibitions. Myths in the form of suggestions such as praying in the Ngenuman Valley and bathing in the Kali Ndek spring. Meanwhile, myths take the form of prohibitions such as the prohibition on taking wood, acting immorally, having bad intentions, and the prohibition on polluting water sources. The people of Beji village have high respect and respect for sacred objects. Myths in Old Village Nongsa emphasize the importance of ethics in the relationship between humans and nature [28] and the Maung myth represents an impression of glorification and fear of tigers [29] and. The myths in Beji village have become the cultural identity of the Wonosadi traditional forest community because the behavior of the community still preserves the myths to serve as guidelines for behavior and carrying out traditional ceremonies related to these myths to this day.

3.1.3. Wonosadi Forest *Sadranan* Traditional Ceremony

Sadranan comes from the word "*sadran*" which means delivery. The *Sadranan* ceremony is carried out by the entire Beji community led by the caretaker of the Wonosadi forest on Monday Legi or Thursday Legi to coincide with the day of his muksa. The *Sadranan* ceremony has existed since ancient times where *Onggoloco* always gathered his students by bringing food once a year in the Ngenuman valley as a reunion. *Sadranan* is held after the rice harvest is finished to commemorate *Onggoloco*'s services in preserving forests and water sources in Wonosadi. The people of Beji village make offerings as a form of their gratitude for the harvest which is a gift from God Almighty. The form of offering is tumpeng rice with grilled chicken or liwet rice with side dishes, *sambel gepeng*, *gudeg*, *pencok*, plantains, sticky rice *tape* water (*badeg*) and other foods from agricultural products. The offerings are then taken to the top of the forest in the Ngenuman valley to be received and pledged by the caretaker accompanied by the traditional musical instrument *Rinding Gumbeng* to then be distributed to visitors to *ngalap berkah* (pray for blessings) to the *pepunden* (ancestors) followed by eating together (*kumpul kebo*) at the end of the *Sadranan* ceremony, see Fig. 4. The essence of *Sadranan* is to remember and pray that the spirits of ancestors (*pepunden*) will be given eternal enjoyment in the afterlife by God Almighty and that the children left behind will be given blessings, mercy, safety and prosperity and protected from all dangers. For hundreds of years, the *Sadranan* ceremony has been carried out once a year by the people of Beji and Kapanewon Ngawen villages. The *Sadranan* ceremony is usually attended by thousands of visitors from various circles.



Fig. 4. *Sadranan* traditional ceremony procession

3.1.4. Wana Kerthi Traditional Ceremony in Wonosadi Forest

Wana Kerthi is a traditional ceremony carried out by the Hindu community in the *Bendo* hamlet area, Beji village every time before *Nyepi* Day. *Wana Kerthi* means efforts to maintain the sanctity and preservation of forests. The basic concept for carrying out the *Wana Kerthi* ceremony is taken from Hindu teachings, namely *Tri Hita Karana*. *Tri Hita Karana* is a Hindu religious concept to foster three good relationships, namely the relationship between humans and God, the relationship between humans and humans, and the relationship between humans and nature. In connection with the relationship between humans and nature for Hindus there is the concept of *sad kerti*. "Sad" means six and "Kerti" means efforts to maintain purity or balance, these things are closely related to each other. *Sad Kerti* means six efforts to maintain balance in the universe. *Sad Kerti* consists of *jana kerti*, universe *kerti*, ocean *kerti*, *wana kerti*, *danu kerti*, and *atma kerti*. *Wana Kerthi* is one part of *sad kerti* as an effort to preserve forests and mountains both on a *skala* (visible) and *niskala* (invisible). On a regular basis, *Wana Kerti* is implemented by respecting and maintaining the preservation of forests and mountains so that they are not damaged or exploited, as the function of forests is as guardians of the balance of nature and life. The Hindu community in Beji considers the Wonosadi forest and the *Pok Plembem* spring to be sacred so they do not dare to damage them and are required to protect and preserve the Wonosadi forest. In essence, *Wana Kerthi* is carried out to maintain spiritual connections to the *pepunden* and to the god who resides in the palace as the protector of Hindus, see Fig. 5.



Fig. 5. *Wana Kerti* Wonosadi forest ceremony

3.2. Cultural Identity of the Beji Village Community in *Onggoloco* Folktale

Every community has its own cultural identity. Cultural identity is a characteristic that is seen by a person from a member of a particular ethnic group or cultural group that distinguish or recognize the similarities of a group [30]. Some characteristics of cultural identity, namely (1) cultural identity is the center of personality appearance, (2) cultural identity can survive in various social contexts, and (3) cultural identity is something that has many sides [31]. The cultural identity of the Beji Village community in the *Onggoloco* folktale which includes cultural elements including knowledge systems, livelihood systems, religious systems, and arts are as follows:

3.2.1. The People of Beji village Have High Belief in Their Ancestors

The Beji Village Community believes that *Ki Onggoloco* is an ancestor who must be respected as the ruler of the Wonosadi customary forest and a community figure in the past. The community obeys all orders and prohibitions from ancestors related to the Wonosadi forest such as orders to preserve the Wonosadi customary forest, prohibitions on taking wood, prohibitions on hunting animals, and others. No one dares to violate the prohibition and do bad things in the Wonosadi customary forest. This is because every resident who violates the prohibition will be hit by a disaster due to the prohibition, either directly or indirectly. Belief in ancestors does not mean that people worship their ancestors, but ancestors are only intermediaries in prayer because they consider ancestors to have more knowledge. They believe that by praying through the intermediary of *Ki Onggoloco* in the Ngenuman valley, all wishes can be granted. In addition, in Beji Village, two religions live side by side, namely Islam and Hinduism. In Bendo Hamlet, 85% of the population is native Hindu. The existence of two religions living side by side is the cultural identity of the Beji Village community. This is

influenced by historical factors that in ancient times the Majapahit kingdom, which was predominantly Hindu, controlled most of Indonesia, including the Duren Hamlet area which was the residence of Ki *Onggoloco* and his followers in ancient times. *Ki Onggoloco* and *Gadingmas* are descendants of the Majapahit kingdom who at the end of their lives meditated to purify themselves:

When the two figures were really old, they cleansed themselves in order to achieve a perfect state of life to meet their impending death. It was decided by the two figures to separate in order to carry out tapa brata to purify themselves physically and mentally (Gimo, 23 May 2024).

In the quote, *Ki Onggoloco* and *Gadingmas* who were descendants of Majapahit, the children and wives of Brawijaya V's concubines, meditated to purify themselves. For this reason, the Hindu community living in Beji Village holds a *Wana Kerthi* ceremony every year which takes place at the Pok Blembem spring in the Wonosadi forest every Nyepi day to purify themselves and pray to the God Vishnu as a protector and to honor the ancestors who are in the Wonosadi forest. In addition, every year the majority of the Beji Village residents are Muslim and hold a *Sadranan* ceremony in the Ngenuman valley, which is where *Ki Onggoloco* prays by chanting prayers while bringing offerings led by the caretaker of the Wonosadi forest as follows:

Ngaweruhi dumateng pepunden kita simbah Onggoloco kaliyan Rara Resmi ingkang wonten ing tlatah Wonosadi awit dipunpepetri dipunuri-uri panyuwunipun sedaya masyarakat Desa Beji tansah pinaringan ayem tentrem, kebagas warasan, samangken malang-malang putung ampun wonten alangan bab punapa (Gimo, 3 June 2024).

This quote shows that the people of Beji Village pray to God Almighty and pray for the *pepunden* (ancestors) in the Wonosadi forest to be given eternal pleasure and the Wonosadi people to have a peaceful life, be given health, and be kept away from various dangers. In line with Harahap's research [32] that the Akit Tribe is required to carry out a large kenduri ritual aimed at asking for the welfare of life to the ancestors in March and July with equipment offerings, sticky rice, cooked chicken and other foods. In addition, there are places that are sacred to the Akit Tribe such as large trees and graves. In Beji Village there are various sacred places such as the Ngenuman valley, the grave of Eyang Carik, large trees in the Ngenuman valley, and the Wonosadi forest which is the place where the ancestors reside. The high belief of the Beji Village community in their ancestors is a form of respect and appreciation for the ancestors because they are considered to have great services to the community until now.

3.2.2. The Beji Village Community has a Collective Awareness of The Obligation to Conserve Forests

The Beji village community, based on collective awareness, formed the forest guard group "*Jagawana*" and the "*Kehati* (Biodiversity)" group. *Jagawana* was formed in 1966, chaired by Sudiyo. The ranger's job is to keep the forest clean, control the forest by patrolling the plants and springs, catch people who do bad things in the forest and report their actions to the government, enrich plants and preserve the forest. Until now, *Jagawana* group is still active in preserving the Wonosadi traditional forest, chaired by Sri Hartini with 25 members. Apart from that, *Kehati* chaired by Saryo was given permission to manage 5 hectares of the Wonosadi traditional forest out of a total core forest area of 25 hectares to increase the diversity of plants in it. Residents of Beji village who are members of the *Jagawana* group and the *Kehati* group are not given money to carry out their duties. The survival of the Wonosadi forest until now cannot be separated from the awareness and involvement of the surrounding community as well as support from the Ministry of Environment and Forestry. The community participates in various activities related to Wonosadi forest preservation, such as taking part in plant nursery programs, community service work cleaning the forest, forest patrols, and so on. The awareness of the Beji village community in preserving forests cannot be separated from the role of oral traditions.

The oral traditions of the Beji village community formed the awareness of the Beji village community to preserve the Wonosadi forest. The legend of *Onggoloco* and the myths of the Wonosadi forest raise awareness about protecting the forest which comes from messages inherited from their ancestors and makes people afraid of destroying the Wonosadi forest. This shows that oral traditions can preserve forests [33]. There is a message from *Onggoloco* that the Wonosadi forest should be maintained and preserved forever for the sake of the lives of our children and grandchildren. Do not damage it, whoever dares to damage it will get a disaster [25]. The people of Beji village do not dare to violate the mythical prohibition in the Wonosadi forest because if they violate it, they will face disaster. Various oral traditions of the Beji village community have become the foundation for the collective awareness of the Beji village community to always preserve the Wonosadi forest and become a stronghold against individuals who have bad intentions towards the Wonosadi forest. The collective consciousness of the people of Beji village understands that protecting forests is an important responsibility for the sustainability and survival of the next generation as well as being a means of mitigating disasters. They have the view that future generations can still enjoy nature as it is today. The people of Beji village have the principle of life that humans live from the produce of the earth or filter the earth, so humans must preserve the earth so that it remains sustainable. In line with previous research, the Baduy tribe has a responsibility towards their future life, so preserving nature is a form of devotion and responsibility [34]. Nature provides various necessities for life such as water, air and land. They are aware of various disasters resulting from forest destruction such as landslides, drought, etc. The awareness of the Beji village community in preserving the Wonosadi forest is a means of preventing various disasters that will occur. Therefore, with the Wonosadi forest which is still beautiful, the people of Beji village have never experienced drought during the dry season.

3.2.3. The Beji Village Community as Cultural Preservers Always Preserves The Culture and Customs of Their Ancestors for Hundreds of Years

The traditions that exist and develop in Beji village are still sustainable today. The people of Beji village always carry out the traditional *Sadranan* and *Rasulan* ceremonies after every rice harvest for hundreds of years, never absent. In its implementation, the community works together in terms of committees and the implementation of *Sadranan* ceremonies. Apart from that, the art of the *Rinding Gumbeng* musical instrument has developed from generation to generation from the time of Ki *Onggoloco* until now. *Rinding Gumbeng* is always played during the *Sadranan* ceremony in the Ngenuman Valley, where *Onggoloco* and his students gather. Children in Beji village have skills in playing the *Rinding Gumbeng* musical instrument taught by their parents. As cultural conservationists, the people of Beji village are actively involved in cultural activities and are often invited to perform the typical Beji regional musical instrument, namely the *Rinding Gumbeng*, at various events.

Rinding Gumbeng is a traditional musical instrument inherited from our ancestors that grew and developed in Beji village. *Rinding* is made from a piece of bamboo with a length of 25 cm and a width of 2 mm. In the middle of the ring, a hole is made and made like a needle, 20 cm long. A thread is attached to the base of the goosebump which serves to pull the goosebump so it can make a sound. The way to play the *Rinding* is by attaching the *Rinding* to your lips and pulling the thread so that the needle in the middle vibrates, producing a sound. The sound produced by *Rinding* depends on the player's skill in controlling the air and tongue in the mouth to produce different notes. *Rinding Gumbeng* is usually played to accompany performances and traditional ceremonies such as the *Mboyong Dewi Sri*, *Sadranan* and *Rasulan* ceremonies in a group with a chorus of voices. The music played is instrumental music entitled "*enjut-enjutan.*" *Gumbeng Rinding* music all the instruments are made of bamboo. The existence of the *Rinding Gumbeng* musical instrument cannot be separated from the mythical story of *Mboyong Dewi Sri*.

In ancient times, Beji village received a guest from a royal palace princess who liked farming named Dewi Sri. The purpose of Dewi Sri's visit was to provide education to the community regarding matters related to agriculture. Responding to this, Ki Ageng as the village elder thought of making offerings to welcome Dewi Sri's arrival. He thought that in Beji village there were many palm trees. Therefore, Ki Ageng

took the initiative to make a musical base from sugar palm tree leaves to create Rinding Gumbeng (Gimo, 3 June 2024).

The people of Beji village have an active role in maintaining the traditions inherited from their ancestors so that they remain sustainable for future generations. In Beji village, traditional elders and parents teach children to play the *Rinding Gumbeng* musical instrument, see Fig. 6. Traditional leaders play a role in preserving local culture and musical instruments [35]. Preserving culture can strengthen the cultural identity of the Beji village community and contribute to the richness of Indonesian culture. The Wonosadi forest *Sadranan* ceremony and the traditional *Rinding Gumbeng* musical instrument are characteristics of the people of Beji village that are known to the general public. Apart from that, the culture in Beji village can increase the sense of kinship between communities. The Beji village community continues to preserve culture so that the existing cultural heritage remains intact in this day and age. Until now, the art of *Rinding Gumbeng* is still sustainable in Beji village, especially in Duren hamlet with the existence of the *Rinding Gumbeng* studio "Ngluri Seni." *Gumbeng's Rinding* studio "Ngluri Seni" actively practices and performs for various events. This group was invited to appear at an event commemorating the 77th anniversary of the Republic of Indonesia at the state palace.



Fig. 6. Beji villagers play *Rinding Gumbeng*

3.2.4. The Beji village Community has Knowledge About Traditional Medicinal Plants Sourced from the Wonosadi Forest

The people of Beji village have knowledge about medicinal plants passed down from their ancestors. When residents are sick, they are encouraged to take parts of plants in the Wonosadi forest and then use them as medicine at home. Knowledge about plants that can be used as medicine for the people of Beji village in the Wonosadi forest includes camcao leaves (*Cyclea barbata*) which can be used to cure coughs with phlegm and other throat diseases, jambon leaves (*Eugenia microcyma*) as a medicine for diarrhea, papasan leaves (*coccinia grandis*) as medication for fractures, etc. Knowledge about medicine is a legacy from *Ki Onggoloco* in his last testament:

If any of the children are sick in this forest, there is medicine, Wonosadi can be interpreted as "Wonousada", which is a forest that stores a lot of medicines (Gimo, 23 May 2024).

This means that if your children have any illness, medicine is available in this forest. Wonosadi can be interpreted as "Wonousada", namely a forest that has lots of medicines. In this quote, it is explained that the Wonosadi forest holds a lot of medicines. Therefore, if their children are sick with anything, the people of Beji village are advised to look for medicine in the Wanasadi forest. Until now, the people of Beji village have knowledge of local wisdom regarding the use of plants as traditional medicines. The local knowledge of medicinal plants of the Beji village community is a valuable cultural heritage for maintaining the balance of the universe. The use of medicinal plants is closely related to environmental and ecosystem conservation to support the sustainability of natural resources. The use of medicinal plants is not only for physical health, but also to maintain social, cultural and natural balance. The people of Beji village take the necessary medicinal plants from the Wonosadi forest and then process them

and consume them as medicine. Wonosadi Forest has many medicinal plants that can be used to cure various diseases suffered by humans and animals. Knowledge about medicinal plants is passed on to the next generation orally for the continuation of knowledge in the future such as Ethnobotanical Knowledge Encoded in Weenhayek Oral Tradition [36]. Traditional elders in Beji village pass on local knowledge of medicinal plants to children to pass on. However, developments in time and technology mean that people rarely use traditional medicinal plants as alternative healing methods

3.2.5. The Majority of Beji village Residents Make Their Living as Farmers

The majority of Beji village residents are farmers. They farm by applying local ancestral knowledge that has been passed down. Local knowledge in farming still uses local wisdom values using a prey system to determine seeding dates. Agriculture in Beji village is progressing thanks to the teachings carried out by Ki *Onggoloco* and *Gadingmas* in ancient times:

Onggoloco and Gadingmas hard efforts to improve community welfare have been successful. Green rice fields stretch south of the Wonosadi forest from west to east. Among the stretches of rice fields are the new hamlets of Tungkluk, Duren, Serut, Beji, Ngelo, Suru, and the main hamlet of Kademangan, namely Ngawen Hamlet. The role of Ki Onggoloco and Gadingmas is very large in developing agricultural cultivation, providing good examples as farmers. Because the two former senopati, apart from being skilled in military training, religious training, are also experts in the field of agriculture (Gimo, 23 May 2024).

The majority of the people of Beji village make their living as farmers based on the fertile condition of the land in Beji village and the knowledge of farming from their ancestors which has been preserved to this day, see Fig. 7. Living conditions in rural areas that have fertile land make people depend for their survival on utilizing something from nature [37]. From the legend of the Wonosadi forest, agriculture in Beji village thrives with rice fields stretching throughout the hamlet. The role of Ki *Onggoloco* and *Gadingmas* in fostering agriculture has made the people of Beji village prosperous thanks to their abundant agricultural products. The people of Beji village depend on food from the harvest in the rice fields. After the rice harvest, the people of Beji village perform a *Sadranan* ceremony by bringing various agricultural products as a form of gratitude and thanks to their ancestors for their services in the agricultural sector.



Fig. 7. View of rice fields in Beji village

4. Conclusion

The *Onggoloco* folktale strengthens the cultural identity of the Beji Village community by teaching them to always preserve their culture. *Onggoloco*'s messages in its stories are obeyed by the community and implemented in their daily lives to this day, thus becoming a cultural identity. The cultural identity of the Beji Village community in the *Onggoloco* folktale is in the form of belief in ancestors, knowledge of nature, preservation of the arts, and livelihood as farmers. The Beji Village community believes in their ancestors as a form of respect for their roles and services in the past. As a cultural heritage from their ancestors, the Beji Village community is aware of carrying out messages from their ancestors to preserve and protect the Wonosadi forest, performing *Sadranan* ceremonies to strengthen brotherhood between communities, and teaching the *Rinding Gumbeng* musical instrument so that it remains

sustainable. The cultural identity of the Beji Village community, which continues to preserve the cultural heritage of its ancestors related to the Wonosadi forest, is a characteristic of a community that has an attractive power. Understanding oral literature can make a positive contribution to the development of culture and character in society. Folklore contains regional identity where there is culture and symbols of community behavior. Character education in *Onggoloco* folklore instills a sense of love and pride in local culture from an early age through stories told by parents. *Onggoloco* folklore is a guideline for the people of Beji Village in behaving according to ancestral teachings based on cultural values. *Onggoloco* folklore, which has mystical nuances and is accompanied by myths that have developed, is not only to scare but has deep meaning. The commands and prohibitions contained in *Onggoloco* folklore provide an understanding of behaving well and upholding customs in a place. Until now, thanks to the existence of *Onggoloco* folklore, the Wonosadi forest has been maintained and solidarity in society has been fostered through the holding of various traditional ceremonies. This can increase a sense of ownership of one's own culture so that it can distinguish the cultural identity of the Beji Village community from other groups. The cultural identity of the Beji Village community is a strength in developing themselves in the era of globalization. The implication of this study is that folklore in Beji Village should be documented so that it does not become extinct and becomes a tourist attraction for the community. Each region has literary works that must be preserved. Documentation in written form needs to be done for all types of oral literature in the form of folklore, myths, customs, and others. Currently, the folklore of the Beji Village community is mostly in the form of oral stories. Documenting folklore in written form is an effort to conserve the local culture of the Beji Village community. The practical aspect of this research can be used as a learning resource in schools by using the concept of oral tradition learning as a means to strengthen the cultural identity of the community. The author provides recommendations to the government to support the maintenance of oral traditions through various policies and budgets. In the future, further research is needed that is developmental or in-depth.

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Declarations

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