

Parenting Style in Efforts to Maintain the Cultural Values of the Osing Community in Kemiren Village, Banyuwangi Regency, Indonesia

Gunarti Dwi Lestari^{1*}, Soedjarwo¹, I Ketut Atmaja Johny Artha¹, Wiwin Yulianingsih¹, and Monica Widyaswari¹

¹ Department of Non-Formal Education, Universitas Negeri Surabaya, Indonesia

* Gunarti Dwi Lestari, corresponding author. Email: gunartilestari@unesa.ac.id

Submitted: 27 April 2023. Accepted: 10 April 2024. Published: 26 April 2024

Volume 32, 2024. pp. 738–756. <http://doi.org/10.25133/JPSSv322024.043>

Abstract

This research examines parenting patterns in maintaining the cultural values of the Osing community in Kemiren Village. This research uses a qualitative approach with a case study method. Data was collected using observation techniques, documentation studies, and in-depth interviews. Data analysis was carried out using the interactive model of Miles et al. (2014). The results of this research show how important the role of parents is in maintaining foreign cultural values for the next generation by implementing appropriate parenting patterns so that school-aged children can easily accept them. Apart from that, parents also collaborate with Sanggar Sapu Jagad to provide direct and indirect learning. Informal education is applied as a parenting style for parents to maintain cultural values. Research suggestions are given to parents to continue to provide parenting patterns that adapt to developments in the era of globalization and have a sense of maintaining the traditional values of the Osing community to be continued in the next generation.

Keywords

Community; cultural values; Osing society; parenting style

Introduction

Humans cannot be separated from culture, as all human behavior is influenced by culture, which is formed through habituation. On the other hand, culture is also considered social control through several regulations believed by the community in the local area. A culture is a place for a group of people to wrap their values. These values become an essential part of parents raising their children. Society has values, beliefs, or beliefs that serve as guidelines for behaving and acting, called culture (Griswold, 2012; Hadjichambis et al., 2020; Owumi & Ajayi, 2013; Subarimaniyam et al., 2020). Each region has different cultures or customs; however, in this modern era, society's culture is starting to fade and be abandoned along with the progress of the times. The existence of such conditions is the main factor in the emergence of a cultural crisis. In ideal conditions, culture must be preserved. Indonesian culture is generally passed down from generation to generation by ancestors. Various ways can be done to maintain culture in the community, one of which is by carrying out cultural inheritance. Cultural inheritance is a way to maintain, preserve, and pass on local wisdom left by ancestors to their children and grandchildren in the hope that it will continue to live and be known by the community (Hilman & Hendriawan, 2018; Sesana et al., 2021).

The acceleration of information on the wave of globalization has caused the world to be united into one global village and the unification of a global culture based on liberalistic-capitalistic values (Pieterse, 2003). This means that changes in value levels are inevitable. The aim of passing on cultural values to the next generation through youth is to protect youth from the influence and current degradation of values and culture. Passing on culture to the younger generation is a form of providing informal education. Cultural inheritance can take place within the family and community. If the family and society are passive, then the development of existing culture over time will remain in name only. Therefore, the role of society, especially parents, is very influential in the progress of culture, especially local culture. The role of parents is highly recommended to help children understand and introduce their culture from an early age.

Parenting is an interaction between parents and children from an early age that is applied in everyday life. According to Grønhoj and Thøgersen (2017) and Darling and Steinberg (2017), the parenting style places parents in the process of educating, guiding, and disciplining children to achieve maturity by the norms that apply in society. Therefore, parenting can be concluded as a method parents use for children, especially in passing on societal and cultural values. As previous research explains, parents are the primary role models for children because parents have ample opportunities to socialize rules, values, habits, and attitudes to life. Apart from that, parents in the family are also role models and will apply the same treatment to their children.

Moreover, they have the right to care for and raise their children because parents act as teachers and guides (Johnson et al., 2016; Wiese & Freund, 2011). In this case, good parental parenting is essential for children, including passing on cultural values to children as the next generation. Furthermore, the process of inheriting cultural values is an effort to maintain local culture so that it is not eroded by developments over time.

The role of parents in maintaining cultural values is an essential element in the family environment because, in essence, the cultural inheritance would continue if the initial steps implemented are by community guidelines regarding the traditions and habits of the Osing

community (Mahesa et al., 2022; Sari, 2023). In the parenting process implemented by parents, parents are expected to pay attention to strategies for passing on a culture passed down from generation to generation and the prohibitions that are still enforced. In essence, the parenting styles of each culture have different variations, such as the Osing culture, which is in the East Java region and is carried out by the Osing Banyuwangi community, and the Sundanese culture, which is applied in West Java, certainly has different characteristics. In the adopted culture, the role of parents is also required to pay attention to the belief system that has been adhered to and implemented, arts and culture, the livelihood of the Osing community, and the traditions carried out.

Indonesia is a country rich in culture. Indonesian culture must be considered and handled seriously, especially as we enter the era of globalization. Indonesian culture must be maintained as the nation's identity by filtering and preserving the culture that enters Indonesia. One culture that needs to be maintained is the Osing Community Culture.

In the current modern era, local culture in local communities is starting to decrease because local culture, especially culture that contains traditional or classical, is considered by the younger generation or millennials to be less attractive. This generation's characteristics need to be improved, and an understanding of cultural preservation needs to be given because if they are given a sense of preserving the culture, this generation will appreciate the importance of maintaining local culture. Kemiren Village, Glagah District, Banyuwangi Regency, is the setting for this research. This is because the area is known as a village that maintains its Osing culture. The culture of the Osing tribe is the original culture of the Banyuwangi tribe, which has still been preserved. The local people pass down their traditional and cultural heritage from generation to generation by naming the Osing tribe. This tribe is the original population of Banyuwangi, who lived under the government of the Blambangan Kingdom.

According to the explanation of Yulianingsih et al. (2020), the term "*Osing*" according to the Banyuwangi people means "*No*," meaning that Banyuwangi is located at the tip of the island of Java and close to the island of Bali, so the Osing tribe does not adhere to Javanese or Balinese culture. The Osing tribe is spread across several sub-districts, namely Songgon, Rogojampi, Blimbingsari, Singojuruh, Kabat, Licin, Giri, Glagah, and several other sub-districts spread across Banyuwangi and mingle with other communities such as Javanese and Madurese communities. The Osing culture is also supported by a youth community that cares about cultural heritage and is involved in several cultural studios, including *Sanggar Sapu Jagad*, which has become an icon in the local area. In the opinion of Macoretta (2017), the existence of institutions in the community, such as *Sanggar Sapu Jagad*, is a means or place used by communities or groups of people to study the culture in society.

To maintain the cultural values of the Osing people, direct learning from the heirs or tribal chiefs is needed, which is applied first to the surrounding community and will later be taught to the next generation, namely the children in the village (Wahyudin et al., 2020). Every community will experience a change in their lives, so parents need parenting to educate their children about the Osing tribe, whose cultural values are still maintained. In this case, reasonable and appropriate parenting is essential for children, including passing on cultural values to children as the next generation. Furthermore, inheriting cultural values is an effort to build children's character. This is in line with the results of several studies that explain that forming a sense of love for culture will undoubtedly foster the character of love for the homeland in generations of people (Bornstein et al., 2020; Lee et al., 2014). This attitude of love is defined as knowing Indonesia's cultural heritage, inheriting and maintaining Indonesian culture, obeying applicable norms and customs, and keeping the nation's honor.

The role of parents today is not an easy thing in socializing local culture to their children, this is because more and more foreign cultures are becoming more familiar to young people, apart from that, the characteristics of today's children's age are millennial children who are characterized by With the intense use of digital media, parental strategies are needed to develop parenting styles that are in line with current developments but do not forget local cultural values. To maintain the cultural values of the Osing community, according to observations made, parents involve their sons and daughters in studying art through the Sanggar in Kemiren Village. The learning activities organized by *Sanggar Sapu Jagad* are interaction programs carried out by tribal chiefs and residents who participate in *Sanggar Sapu Jagad* activities, which will be extended to children in Kemiren Village. Apart from that, the learning activities distributed have the same goal in the context of orientation (Manurung et al., 2021). This activity understands that by realizing the importance of learning together. *Sanggar Sapu Jagad* is a volunteer program for the community whose work requires the participation of teaching residents, especially children, as the next generation of Osing culture.

Sanggar Sapu Jagad is a studio where Osing cultural arts are practiced and studied in the form of *Gandrung* dance, *Barong*, playing *Angklung Paglak*, and *Kentulitan*. Apart from art, *Sanggar Sapu Jagad* provides culinary delights and traditional house tours. *Sanggar Sapu Jagad* not only accepts domestic guests who want to get to know and learn about the culture of the Osing Tribe but also accepts international cultural tourists. *Sanggar Sapu Jagad* is a concrete manifestation of a group of culture lovers who are aware of tourism as the next generation of the traditional culture of the ancestors of the Osing Banyuwangi Tribe.

Most parents in Kemiren Village teach their children the art of *Gandrung* dance. *Gandrung* art is a performing art that is typical of the Banyuwangi region. It includes dancing and singing involving female dancers dancing with guests (mainly male guests) to a combination of Javanese-Balinese music. Apart from the *Gandrung* dance, there is also the *Barong* art, which leads to ritual events and functions as a folk art performance. At ritual events, *Barong* art is placed as an essential element in the *Idler Bumi Selamatan* rituals and *Tumpeng Sewu* or as a folk entertainment performance. Apart from the arts taught, there is also a tradition that has been taught from generation to generation, namely *Mocoan Lontar Yusuf*, a process of acculturation to Islamic culture and local beliefs and culture. *Mocoan Lontar Yusuf* is a book with pegon Arabic script in Javanese, in which many Osing language vocabulary is found. The Osing people believe in the tradition regarding *Mocoan Lontar Yusuf* and that reading it can fulfill their hopes and desires.

Based on the explanation above, researchers are interested in examining parenting styles in maintaining Osing cultural values in Kemiren Village, Banyuwangi. The role of parents is the first education for children as the next generation in maintaining and preserving local culture, apart from parents also providing additional education by involving their sons and daughters to take part in activities taught by *Sanggar Sapu Jagad* as a bridge to offer further education deeply related to local culture. This research examines parental parenting styles and the importance of parents in the family as a means for the next generation to maintain the cultural values of Osing Banyuwangi.

Method

The approach used in this research is qualitative, with a case study method. Rustanto (2015) explained that the qualitative approach captures social situations naturally through history,

behavior, organizational functionalization, experiences, and behavior of individuals or groups. According to Creswell (2016), case studies are included in a qualitative approach that explores activities and events in-depth. Using case studies gives researchers more time to explore every activity, change, and incident between the facilitator and the learning community. In this research, researchers must have sufficient theory and insight to obtain data regarding the social situation targeted for research obtained through in-depth interviews with informants. These parents, namely, have school-age children involved in Osing cultural inheritance.

This research uses primary and secondary data sources, which means that the primary data sources were obtained directly from the research location, namely Kemiren Village, through an interview process with parents who had school-age children and the organizers of *Sanggar Sapu Jagad*. Meanwhile, secondary data sources are data sources that indirectly provide information to support research findings, such as observation results and documentation results. There are criteria for informants in this study as follows: (a) informants are parents of school-age children; (b) the informant is active in *Sanggar Sapu Jagad* activities; and (c) the informant is a facilitator.

Table 1: List of Research Informants

Role	Initial of Informant	Age
Parent 1	Dyah	30 years old
Parent 2	Rahma	29 years old
Parent 3	Rina Hasnah	33 years old
Facilitator 1	Sonny	30 years old
Facilitator 2	Yono	45 years old
Facilitator 3	Donny Nugraha	49 years old

There is a list of categories of informants that serve as a reference in extracting data information through interviews, including (a) parents with representatives of three people with age classifications of 30, 29, and 33 years old, and (b) facilitators of three people with age classifications of 30, 45, and 49 years old.

In general, Kemiren Village, Glagah District, Banyuwangi Regency was chosen as the setting for this research, considering that this area is known as a village that still maintains its culture, namely the Osing culture. The culture of the Osing tribe is the original culture of the Banyuwangi tribe, which has still been preserved. They pass down their traditional and cultural heritage from generation to generation by naming the Osing tribe. This tribe is the original population of Banyuwangi, who lived under the government of the Blambangan kingdom. Osing means “No,” and this word represents the existence of the Osing people in Banyuwangi, which means “*they do not come from Java or Bali.*”

According to Mohajan (2018), data collection techniques state that qualitative research describes a social situation obtained from research results through various data sources and then narrated. In this regard, the data collection techniques used in this research include:

a) In-depth interview

Researchers conduct the in-depth interview method face-to-face with informants by researchers to explore complete and detailed data. These interviews were conducted with parents, community organizers, and facilitators from *Sanggar Sapu Jagad* who participated in

completing research data containing (1) the role of parents in instilling cultural values to build children's character; (2) parenting styles used in implementing Osing cultural values; and (3) synergy between parents and the broom universe studio in maintaining Osing cultural values.

The interview uses a semi-structured interview method, namely, asking questions that adapt to the informant's field conditions, but the questions to be asked have been prepared by the researcher. Semi-structured interviews make it easier for researchers to obtain and compare more accurate data.

b) Participatory observation

In this study, researchers used participatory observation, namely direct observation guided by observation guidelines for the symptoms of the subjects being studied. The subjects in question are parents. This observation aims to collect data about the process of instilling cultural values, which is carried out to maintain Osing cultural values.

c) Documentation

Data that can be obtained through documentation in this research include Kemiren Village profile, informant profiles, and the process of cultural inheritance, as well as data that supports this research.

Universitas Negeri Surabaya Research Ethics Committee (ID: 834/UN38/HK/PM/2021) approved research ethics and protocols. Data collection instruments used interview and observation guidelines. In this case, they were also equipped with a recorder and field notes.

The following is the semi-structured interview guide: "In maintaining Osing cultural values, as a parent, what kind of cultural preservation means can help parenting styles in the family environment?" "As an organizer of a traditional community, namely Sanggar Sapu Jagad, are there any limits to the *age of those who take part in activities here?*"

The data analysis technique uses several stages of Miles et al. (2014) interactive analysis: (1) Data reduction is the stage used by researchers in compiling a summary of what has been obtained, categorizing the data results by giving codes according to their placement so that the data becomes detailed according to the categories, and then selecting data to simplify the data results and exclude data that is not appropriate to the research context; (2) Data display or presentation of data arranged systematically and in sentences that are easy to understand, the form of data display usually changes the field results obtained such as charts or matrices which are reprocessed into the narrative text; and (3) Verify data and make conclusions by validating the initial and final changes in parenting styles in maintaining Osing cultural values. With these conclusions, the researcher can find relationships, similarities, and differences in parenting styles in the family environment and care patterns provided by *Sanggar Sapu Jagad's* facilitator.

Data created previously is temporary and will change if strong supporting evidence is found at the following data collection stage. Initial conclusions supported by valid and consistent evidence when researchers go into the field to collect data are credible. The verification result is a complete, comprehensive, and accurate conclusion (Miles et al., 2014).

In this research, the triangulation of sources and techniques is an option to check the validity of the data. This triangulation was carried out to obtain credible research data. Source

triangulation is carried out by comparing an individual's perspective and circumstances with the views of other individuals. Meanwhile, the technical triangulation process was carried out by comparing the findings from interviews from leading and supporting informant sources with the findings from observations made by researchers regarding parenting styles in maintaining Osing cultural values in Kemiren Village, Banyuwangi, accompanied by the results of documentation studies.

Results and discussion

The role of parents in instilling Osing cultural values to build children's character

It is hoped that the Indonesian people will be firm in their stance regarding the arrival of a new (foreign) culture to Indonesia. By responding to this, they can filter out foreign cultures that want to enter Indonesia, which does not conflict with local cultural norms (Hilman & Hendriawan, 2018; Widodo & Putra, 2018). These attitudes are needed to avoid contamination of cultural values. A foreign culture filtered by society to develop and advance local culture is permitted without abandoning existing norms.

Culture, which is formed through habituation, influences all human behavior. On the other hand, culture is also considered to be social control through several regulations that people believe in the local area. Culture is a place where a group of people encapsulate their values. These values are an essential part of raising their children. Society has values, beliefs, or beliefs that guide behavior and action, called culture. The meaning of culture can also be interpreted as a pattern completely intertwined historically. Culture is a system inherited in symbolic form through which people communicate, preserve, and develop their knowledge and attitudes toward life.

Each region has different cultural characteristics or customs. However, society's culture is starting to fade and be abandoned along with the progress of the times. Conditions like this are an essential factor in the emergence of a cultural crisis. Under ideal conditions, culture should be preserved. Indonesian culture has been passed down from generation to generation from our ancestors. Various ways can be used to maintain a culture in society, one of which is by inheriting culture through the role of parents within the family. Haerudin (2018) explained that the role of the parents within the family sphere is essential in building a child's personality before the child enters society. Thus, parents are often known as a small social organization that develops and maintains local cultural values that will be taught to future generations. The education provided is a stage of learning local wisdom values for the nation's generation through informal education.

Informal education is education taught by the family and community by interacting with each other, exchanging information and knowledge, and giving each other what is known as learning material. A society that respects the values of culture will also respect a tradition within it by continuing to do what is usually done, passing on a tradition from generation to generation, both written and oral, because, without transmission from the heirs and awareness of each individual in society, a tradition will extinct (Cunningham & Hillier, 2013; Rogoff et al., 2016).

Parents are the first guides or teachers for a child by providing lifelong learning indirectly, namely love between others, for example, positive habits as a bridge for children to learn before they enter the community. The role of parents in guiding a child is to provide positive encouragement to explore new things, provide education regarding the challenges they will face, and solve problems. Parents need to pay attention to their children so that a lack of attention also allows children to do whatever they want without thinking about the impacts they will experience later. Apart from that, supervision from parents is also needed for a child to have good social relationships (Widodo & Putra, 2018). The right parenting style is expected to build the child's character to realize character values as life principles and be applied daily.

The role of parents in implementing a democratic parenting pattern. Applying a democratic parenting pattern remains to adhere to noble values, which become a reflection and guide for life. Authoritative parenting is characterized by parents' recognition of their children's abilities. Children can develop internal control and practice responsibility (Baumrind, 2013). Character formation in children is a unique personality that becomes a driving force and a personality that can be differentiated from other individuals. In forming a child's character, the role of parents requires a relatively long and continuous process so that they can realize character through informal, non-formal, and formal education. Family is the first education for a child; family is informal education delivered through interaction in the family environment. Children get to know not only themselves and their parents and the community and natural surroundings (Johnson et al., 2016; Wiese & Freund, 2011).

The role of parents is to be a bridge for their children and to help introduce them to the community environment, which contains customs, norms, and traditions that are usually carried out. Therefore, the education provided by parents includes a process of socialization within the community, such as giving directions to learn about the culture in their area. The environment is a factor that determines whether innate potential is achieved or not. A good enough environment will enable potential, while a poor environment can also hinder potential.

Childhood is a golden period where, at school age, children's character still easily molds into a better character. Childhood is a critical phase and a formative period in the period of human formation. Furthermore, childhood is also considered a fundamental phase for individual development because there are opportunities for forming and developing a person's personality. In developing character in children, parents are expected to be wise in involving children from an early age to interact with the surrounding environment, recognize the differences around them, and develop character amidst the culture that exists in society.

The role of parents in instilling Osing cultural values is carried out in several aspects, one of which is the language aspect. The Osing language is recognized as a typical Banyuwangi regional language. It is also introduced and used in everyday life based on it to preserve culture from an early age. A regional language's role is for parents to communicate daily with children and children with the community. Using this language is very important for character formation because regional languages are part of a culture that develops according to the needs of society (Marschark & Hauser, 2011; Sirbu, 2015; Stoltz, 2019). However, in the era of globalization, regional languages are almost threatened with extinction, so the role of parents is needed to maintain regional languages in the next generation (Grant & Ray, 2012).

In the opinion of Kramsch (2014), the existence of language as a product of culture provides an accurate picture of social life. This perspective is based on the fact that humans cannot think without language, so the more substantial the existence of language, the higher the

means of culture. Osing language is a regional language used by people in Banyuwangi. Osing language is still a sub-dialect of Javanese (eastern part), which is still related to Arekan Javanese and Tenggerese. However, it uses a lot of vocabulary from Old Javanese, which is still frequently used and has been influenced. The Balinese language is still significant.

The Osing language is known in two language styles: the Osing Way and the Besiki Way. The Osing method is a language used in everyday life that does not recognize *Ngoko* or *Krama* sentence forms like Javanese. The difference is that pronouns are adapted to the position of the person they are talking to. The levels of pronouns are as follows: (1) *Hiro/Iro* is used for younger interlocutors; (2) *Siro* is used for interlocutors of the same age; (3) *Riko* is used for interlocutors who are older than us; and (4) *Ndiko* is used for interlocutors such as parents. Meanwhile, the Besiki Method is an ideal or refined form of speech. The Besiki method is only used for special conditions of a religious and ritual nature, such as for meetings before a wedding.

According to the results of interviews with Dyah, a parent of seven-year-old children, "the use of the Osing language is more often prioritized at home and family gatherings. This is so that children can adapt the language when interacting with peers or their parents." Based on these conditions, it can be interpreted that language is an essential medium for parents to introduce to their children early to get them used to using the Osing language in everyday life.

The character formation of children at school age is divided into five stages according to age classification, namely:

- a. At the age of 5–6, this is the first stage of forming manners, which includes honesty, knowing good and evil, and knowing between right and wrong.
- b. At the age of 7–8, parents' role is to train children to be independently responsible for themselves and their personal needs.
- c. At the age of 9–10 years old, children are taught about caring for others, respecting other people's rights,
- d. At 11–12 years old, character building in children is taught about independence. In this case, children accept risks by differentiating between good and evil,
- e. At 13 years old and above, children are given the authority to form attitudes towards society and train their readiness to socialize in the family environment based on experiences taught by their parents.

Children with low character quality have a low level of social-emotional development, so children are at significant risk of experiencing difficulties in learning, interacting socially, and lacking self-control. Mustakim and Salman (2019) believe that character formation in school-age children is vital during the initial period of self-formation. Introducing folklore or history about Osing culture is a good learning tool because it contains typical characteristics of a region and culture.

The role of parents in introducing local culture in the form of traditions that are usually carried out by the Osing community and the history of that culture in the village can build character by recognizing good behavior that must be carried out and bad behavior that must be avoided

because it contains moral messages that can be applied in life – every day to interact with each other. The moral in a story told by parents is intended as a tool relating to certain teachings. The story's depiction of Osing culture must be logical, so children more readily accept it.

Based on this explanation, the role of parents in instilling Osing cultural values to build children's character can start from the language aspect applied in daily interactions. Apart from that, learning conveyed through fairy tales also helps build good moral behavior to be used in the community environment. The role of parents is to be a bridge for their children and to help introduce them to the community environment, which contains customs, norms, and traditions that are usually carried out. Therefore, the education provided by parents includes a process of socialization within the community, such as giving directions to learn about the culture in their area.

Parents apply parenting styles to maintain Osing cultural values.

In general, the parenting style of parents in Kemiren Village in building and maintaining Osing cultural values is authoritative (democratic) for children. However, applying the democratic parenting style still adheres to the noble values that reflect and guide life. Authoritative parenting is characterized by parental recognition of the child's abilities. Children can develop internal control and practice responsibility (Baumrind, 2013). The mother's role has dominated the parenting style in children compared to the father. This condition is because most mothers work as housewives, so they have sufficient time to establish communication or interaction with children.

Parental involvement in building a child's personality aims to prevent behavior that is not good or by moral norms and values in the child's early life. Therefore, parenting is a process of interaction between parents and children, which consists of activities to educate, nurture, and guide in achieving the maturity process both directly and indirectly. The success of the parenting style parents provide dramatically influences whether the cultural values held are maintained or not. Parenting styles for children are closely related to parents' ability to provide attention, free time, and support to meet the child's psychological needs and needs. The parenting style applied by parents to children is closely related to the success of a child's character. Parenting is a process of continuous interaction between parents and children to help children develop character values through the process of self-development and the process of overcoming obstacles.

In this research, the parenting style of each parent places more emphasis on in-depth communication regarding cultural values that have been adhered to by their ancestors, even though this is not conveyed in total, with the awareness of parents trying to introduce local cultural values to children. For example, their children use foreign languages to communicate with each other. Parents are the first educators, and retrospection and self-introspection are needed to continue to try to prepare their children to face the digital era while still adhering to the customs that have been adopted.

Parenting styles aim at two outcomes: preventive services help children achieve growth and development, while curative services help children overcome obstacles (Kuppens & Ceulemans, 2019). The parenting style built by parents for children to maintain Osing cultural values forms children's personalities who are closer to their parents. This is because a parenting process involves interaction between parents and children. The role of parents in implementing local cultural values is, for example, through habits that are given directly to

children through daily interactions. According to the results of observations, the parenting style applied to children is very influential in life. Parents' styles towards children have so far been dominated by the role of the mother compared to the father. This condition is based on most mothers working as housewives so they have sufficient time to communicate or interact with their children.

The parenting style parents apply influences children's behavior in daily activities. Parental background can also affect how parents instill Osing cultural values in children. Instilling values and norms or internalization systems is integral to parenting styles, especially in implementing Osing cultural values in the family environment. The parenting style applied is universal, namely that the parenting system is used in the community and family.

In the application of parenting styles that are partly authoritarian and democratic, authoritarian parenting styles, in this case, based on school-aged children, require supervision from parents so that monitoring is needed but still pay attention to and respect children's freedom, which is not absolute. Furthermore, parents also apply a democratic parenting style, involving children in every Osing cultural tradition, which is carried out like the *mudun lemah* tradition, namely the Osing community introduces the earth and soil to children who are only seven months old accompanied by dancing. *Barong* and parade the child and family around the village. This is by Rahma's explanation as the parent of a 10-year-old child, stating, "In this village, the majority of us as parents always invite children to take part in traditions, even though they don't fully understand the rituals, they are taught the rituals from Osing, there are stages. -steps to follow".

Parents can instill Osing cultural values in their children in four ways: internalization, socialization, enculturation, and habituation. Parents internalize through continuous instillation of values, attitudes and doctrines, actions, behavior, and real-life examples. In this case, children are formed as part of Osing society, thus requiring parents to maintain Osing culture. According to Martínez et al. (2020), the internalization process not only involves social and personal relationships but also requires time and a long process, which is carried out repeatedly. Internalization helps develop improvements and direct a person or society to conform to the social and cultural values that develop in society. Every Osing culture that is taught has a history, meaning, and philosophy contained in it, so children must be able to understand, learn, and practice it in everyday life. Internalizing Osing cultural values in children requires a long time, accompanied by patience and perseverance. In this case, the internalization process involves not only social and personal relationships but also requires time and a long process, and it is carried out repeatedly.

Second, with socialization, children must maintain traditions and customs from an early age until adulthood. This ancestral heritage must be maintained and preserved. In this case, learning various habits is a lifelong process for an individual. These habits include ways of life, values, and social norms found in society so that the community can accept them. This is based on observations made by researchers that the children in Kemiren Village are willing to work with their parents and the environment; they are the next generation participating in every activity. In this way, school-age children can easily accept indirect learning. According to Wang et al. (2015), socialization is a process in which a person appreciates and understands the norms of the society in which he lives so that his personality will be built. The socialization process for children is carried out by introducing and training them as early as possible to get to know the arts, culture, and customs of the Osing people. This socialization process is defined as a process where individuals gain attitudes to behave according to the behavior of their group. So personality is the totality of biological, psychological, and sociological factors

that underlie individual behavior, which is obtained directly from parents' daily parenting styles.

Third, enculturation or acculturation is cultivating and applying values in everyday life. In this regard, the enculturation process occurs in their culture (Srivastava et al., 2017). In instilling Osing cultural values, the younger generation unconsciously sees, observes, imitates, appreciates, and does things according to what they see and feel from the older generation, especially their parents. When this happens every day for a long time, then without realizing it, behavior and behavioral patterns are formed as previous generations did. This statement is also supported by Rina Hasnah's interview as a parent of an eight-year-old child: "Parenting styles in implementing Osing cultural values so far children like to be busy observing every activity, after that when the event is over we also help explain about the event. In this way, apart from children observing, they also understand the meaning of the tradition."

Fourth, cultural habituation, which has become the local wisdom values of Kemiren Village, has been passed down from generation to generation. Elements of community culture have become people's habits. One simple example that is applied to children is language. The language used in daily life by indigenous peoples is the Osing language. On the other hand, the Osing language is the regional language of the Banyuwangi people, manifested in everyday life, such as "*gesah*" and "*melabot*." Regarding life values, *gesah* and *melabot* have a very influential relationship in daily communication, especially in the socialization process in the Kemiren Village community.

Based on this explanation, the parenting style applied provides a study of culture and maintains Osing cultural values. This parenting style can be carried out directly or indirectly, but it still has the same goal: providing learning for the next generation through enculturation, socialization, habituation, and internalization. Based on this explanation, the parenting style applied provides a study of culture and maintains Osing cultural values. This parenting style can be carried out directly or indirectly, but it still has the same goal: providing learning for the next generation through enculturation, socialization, habituation, and internalization.

The synergy between parents and Sanggar Sapu Jagad in maintaining Osing cultural values

Community-based education is education and learning that occurs through inheriting Osing cultural values. The process of inheriting cultural values carried out consciously and planned does not only occur formally, but this education system occurs informally in the family environment and everyday life in society. Thus, the environment and society build one's attitudes, character, thoughts, and personality (Smith & Sobel, 2010; Zietsch et al., 2011). Culture must be learned, passed down from generation to generation, and transmitted by inheritance through individual interactions within their culture. Culture is knowledge about the world. Cultural heritage is a way to maintain, preserve, and pass on local wisdom (Hilman & Hendriawan 2018). The aim of passing on cultural values to the next generation through the younger generation is to protect the younger generation from the influence and current degradation of values and culture.

Kemiren Village is a predominantly inhabited village by the Osing people, who still use the Osing traditional house as their primary residence. Apart from that, there is a tradition that is still carried out, namely a tiny great-grandmother's remembrance which, until now, many

people lie down to visit the grave with the belief that kept away from danger, or it can be concluded that the Cili great-grandparents [*Buyut Cili*] were the ancestors in guarding Kemiren Village (Prasetyo et al., 2018). The traditional community, namely *Sanggar Sapu Jagad*, still carries out this existence. *Sanggar Sapu Jagad* is a traditional community that still carries out various traditional activities, customs, and arts in Kemiren village. Education is required in the learning process to learn arts from the Osing culture. This educational pattern can come from informal education carried out deliberately by the heirs [*Barong* Lancing or the Leader of *Sanggar Sapu Jagad*] to the learning community. Such learning builds the character of the younger generation in responding to cultural values and the concept of maintaining local culture. Apart from informal education, which is used as a pattern of education, the heirs also implement non-formal education in which, in cultural preservation activities, teaching materials have been prepared that will be given to the next generation (Greenhow & Lewin, 2018).

Transmission of knowledge possessed by heirs and obtained from several generations ago to local people and foreigners when they want to learn about existing culture is a form of informal education carried out deliberately to preserve existing local culture so that it does not become extinct, maintaining values. Value local traditions to maintain cultural heritage. The components when the heir wants to carry out the learning process include learning community, learning objectives, and media and facilities used in the learning process. Cultural inheritance means an individual who has authority over what has been given and has the choice to control, own, and have the right to disseminate it to society or not. The role of heirs is also responsible for preserving local culture so that unauthorized parties do not take it over; this is where the role of an enthusiastic community is needed because society and culture are related. The education provided is a stage of learning local wisdom values for the nation's generation through informal education in the value internalization stage. Etymologically, internalization is a process related to coaching for students or participants. The coaching includes teaching about understanding the concept of cultural preservation and things that need to be done for future generations.

Learning activities for children are also implemented according to the characteristics of the child's age, namely based on learning and playing. The essence of learning for children is combined with play. For children, playing is not only for fun but also a need that must be met because it has significant benefits. Through learning and playing activities, children can learn about themselves, the value of responsibility in maintaining a culture, and cooperation with the environment (Parker et al., 2022). Internalization helps develop improvements and direct a person or society to conform to the social and cultural values that develop in society (Holodynski, 2013; Zittoun & Gillespie, 2015).

The delivery of art from *Sanggar Sapu Jagad* is carried out using an informal education approach that is integrated with non-formal education. This informal education is an educational pattern taught deliberately from the environment and carried out continuously without limitations. Cultural preservation is inherent in everyone, whereas Heirs teach the non-formal education system. After all, the teaching materials are arranged and planned according to records passed down from generation to generation, and the activity schedule is intended for the month, day, and time of activity (Boykov & Goceva, 2019; Cunningham & Hillier, 2013; Manuti et al., 2015). The integration of these two educational processes has unified the whole and maintained Osing cultural values.

Most of the art in Kemiren Village is a form of art from the agrarian Osing community. *Gandrung*, *Barong*, and *Mocoan Lontar Yusuf* arts are some types of art that still survive today.

Gandrung art is a performing art in which singing and dancing involve female dancers who dance with guests, especially male guests. *Gandrung* art is accompanied by typical Javanese-Bali fusion music. *Gandrung* art is the oldest art in Banyuwangi and first appeared when the people of Blambangan were clearing *alas* (looking for an area to become a new city). At that time, *Gandrung* art was intended to entertain the inhabitants of *alas* [forest] by accompanying a ceremony asking for congratulations related to the forest. The *Osing* performed by the *Gandrung* dancers contains wise advice and stories about the struggle against the invaders; meanwhile, in the interaction between the players [*pengibing*], the audience and the *Gandrung* dancers respond to rhymes using the *Osing* language.

The history of *Gandrung* art tells us about the purpose of maintaining *Gandrung* art and *Osing* gending, as well as the synergy between parents and the traditional community of *Sanggar Sapu Jagad* in maintaining *Osing* cultural values. When children begin to interact and have high curiosity in the community, the role of parents in collaborating with indigenous communities needs to be increased to provide learning about local wisdom (Martínez et al., 2020). The family is very dependent on the community environment. This also happens the other way around, that participation from the family environment can also influence the traditional environment that runs in society. This statement is also supported by the results of an interview with Sonny as the facilitator: "Cooperation from families, especially parents, in collaborating with the studio is essential because in it we can provide local wisdom learning for their children." With stories about fighting the invaders, reciting rhymes using the *Osing* language, and the dances used, it is a bridge for parents to educate their children about local arts so that children do not just listen to bedtime stories but can see directly the activities organized by *Sanggar Sapu Jagad* in maintaining *Gandrung* art. *Sanggar Sapu Jagad* also provides space for children who like and participate in every activity (Boeren, 2016).

Barong art is a sacred art that is still ongoing in Kemiren Village. The meaning of sacred, in this case, is an art that still has a mystical (ritual) smell, but *Barong* is also a folk entertainment performance. Sacred (ritual) functions are an essential element involved in the *Ider Bumi Selamatan* ritual, namely the Village Clean Selamatan, which is held every two Shawwals in the Hijri calendar; in the *Ider Bumi* ritual, the *Barong* and several of its instruments are paraded around as a form of gratitude for the abundant blessings in a village. Meanwhile, the *Tumpeng Sewu* ritual is a ritual the *Osing* people believe in repelling evil to keep the village from disaster. This ritual is carried out on Monday and Thursday nights every first week of the month of Dzulhijjah. The *Osing* people believe that with this ritual, a spirit protects them. Kemiren village until now.

Based on observations made by researchers, apart from *Barong* art being a sacred art that is an essential element in every village ritual and functions as a village clean, *Barong* art is also used as a means of entertainment for the people at weddings, circumcisions, and other events. In this context, *Barong* art is transformed into entertainment in traditional theater, consisting of dance dramas, processions, and *Barong* dance attractions. This is also supported by the results of an interview with facilitator Yono, who explained, "In the future, when we deliver the story to children, we will place more emphasis on the history of the *Barong*, how the *Barong* has a frightening figure to eliminate disease outbreaks and as a repellent to evil. "With the story's origins, *Barong* art can provide a general idea for children about why this art is still practiced."

Mocoan Lontar Yusuf is a speech tradition, namely the acculturation process of Islamic culture with local beliefs. In this case, acculturation can be seen in literary works read, content, language used, and its function in society. *Mocoan Lontar Yusuf* is a book with pigeon Arabic script in Javanese, but it can find many *Osing* language vocabulary. The book has been passed

down from generation to generation. Donny Nugraha, as a facilitator, also supported this statement that Lontar Yusuf is carried out every Monday-Friday, followed by children who join in reciting the Koran together in the afternoon. Apart from children, *Mocoan Lontar Yusuf* is also carried out by adults and is read after Maghrib prayers. Congregation both in prayer rooms and mosques. "*Mocoan Lontar Yusuf* is not only read together, but the role of parents in guiding children from home regarding the reading of Arabic script books in Osing is also actively read."

Fadhilah et al. (2022) stated that synergy must be sustainable to build responsibility between the role of parents and traditional communities. The synergy between parents and the traditional community of *Sanggar Sapu Jagad* is the trust of parents to require their children to participate actively in the activities held, including the traditions carried out, the arts performed, and other Osing cultural values. *Sanggar Sapu Jagad* not only accepts school-aged children, but if there are adults or foreigners, it also teaches free of charge (voluntary activity). The goal of the *Sanggar Sapu Jagad* traditional community is to maintain the cultural values of Osing so that they continue to develop, considering that in the current era of globalization, the rapid development of gadget use is more frequent than activities outside the home.

Various efforts must be made to minimize the negative impact of using gadgets. The key to facing these challenges is to prepare the perfect resources and have a high level of regional cultural spirit. The next generation, namely children, will determine the character of a developed nation. The better the character of the nation's children, the more advanced the nation's character will be. Character formation to maintain cultural values cannot be separated from the role of parents, schools, and society, so character education on maintaining regional cultural values is essential. Based on this statement, the integrity of parents with *Sanggar Sapu Jagad* is a form of cooperation to guide and provide learning directly or indirectly to maintain Osing cultural values. Osing culture is taught not only about everyday language but also includes learning related to the origins of the oldest arts and traditions that are still carried out. Learning aimed at school-age children is a golden phase where these children can understand and appreciate regional culture so that it continues to be maintained. Children's participation in all *Sanggar Sapu Jagad* activities is carried out voluntarily to ensure Osing's cultural values remain sustainable. As the next generation, they have a sense of curiosity and want to continue learning about the culture in their area.

The traditional community in Kemiren Village is still strong in carrying out traditions and customs such as using the Osing language every day, having great-grandparents (village danyang), being homogeneous because the people of Kemiren Village generally tend to marry from the same village, still carrying out clean rituals. Villages believe in beliefs that have been passed down from their ancestors. Various activities are ongoing in Kemiren Village, so *Sanggar Sapu Jagad* is an alternative for parents to entrust their children to each activity. This means that, as a whole, the education and learning that occurs through inheriting Osing cultural values is community-based education. The synergy between the family environment and society (Handel, 2010; Rössler et al., 2017; Valenzuela et al., 2019) helps the process of good parenting and inheritance of cultural values in building children's attitudes, character, thoughts, and personality.

Conclusion

The term cultural heritage can be interpreted as the legacy left by ancestors to their children and grandchildren in the hope that it will continue to live and be known by the public. Maintaining cultural values through the role of parents is highly recommended to help children understand and introduce their culture from an early age. The meaning of culture can also be interpreted as a historically intertwined pattern.

The role of parents in instilling Osing cultural values to build children's character can start from the language aspect, which is applied in daily interactions. Apart from that, learning conveyed through fairy tales also helps build good moral behavior that can be used in the community environment. The role of parents is to be a bridge for their children and to help introduce them to the community environment, which contains customs, norms, and traditions that are usually carried out.

The parenting style applied provides a study of culture and maintains Osing cultural values. This parenting style can be carried out directly or indirectly, but it still has the same goal: providing learning for the next generation through enculturation, socialization, habituation, and internalization. In the Kemiren Village community context, education and learning that occurs through inheriting Osing cultural values is community-based education. Parenting styles that take place in the family (informal) and everyday life in society, so that the community environment plays a role in building a person's attitudes, character, thoughts, and personality.

The integrity of parents with *Sanggar Sapu Jagad* is a form of collaboration to guide and provide learning directly and indirectly to maintain Osing cultural values. The Osing culture is taught not only about everyday language but also includes learning related to the origins of the oldest arts and traditions that are still carried out. Learning aimed at school-age children is a golden phase where these children can understand and appreciate regional culture so that it continues to be maintained.

References

- Baumrind, D. (2013). Authoritative parenting revisited: History and current status. In R. E. Larzelere, A. S. Morris, & A. W. Harrist (Eds.), *Authoritative parenting: Synthesizing nurturance and discipline for optimal child development* (pp. 11–34). American Psychological Association. <https://doi.org/10.1037/13948-002>
- Boeren, E. (2016). *Lifelong learning participation in a changing policy context: An interdisciplinary theory*. Springer.
- Bornstein, M. H., Yu, J., & Putnick, D. L. (2020). Mothers' parenting knowledge and its sources in five societies: Specificity in and across Argentina, Belgium, Italy, South Korea, and the United States. *International Journal of Behavioral Development*, 44(2), 135–145. <https://doi.org/10.1177/0165025419861440>
- Boykov, V., & Goceva, M. (2019). Formal, non-formal and informal education. *Knowledge-International Journal*, 35(2), 505–510. <https://ikm.mk/ojs/index.php/kij/article/view/1716>
- Creswell, J. W. (2016). *Research Design (Pendekatan metode kualitatif, kuantitatif, dan campuran)*. Pustaka Pelajar.
- Cunningham, J. B., & Hillier, E. (2013). Informal learning in the workplace: Key activities and processes. *Education + Training*, 55(1), 37–51. <https://doi.org/10.1108/00400911311294960>

- Darling, N., & Steinberg, L. (2017). Parenting style as context: An integrative model. In R. Zukauskienė (Ed.), *Interpersonal Development* (pp. 161–170). Routledge. <https://doi.org/10.4324/9781351153683-8>
- Fadhilah, M. N., Djakfar, M., Mubaraq, Z., & Guterres, J. X. (2022). Collaboration of teachers and parents in the formation of students' virtuous morality. *Mudarrisa/Mudarrisa*, 14(1), 66–85. <https://doi.org/10.18326/mdr.v14i1.66-85>
- Grant, K. B., & Ray, J. A. (2012). *Home, school, and community collaboration: Culturally responsive family engagement* (2nd ed.). SAGE Publications.
- Greenhow, C., & Lewin, C. (2015). Social media and education: Reconceptualizing the boundaries of formal and informal learning. *Learning, Media & Technology/Learning, Media and Technology*, 41(1), 6–30. <https://doi.org/10.1080/17439884.2015.1064954>
- Griswold, W. (2012). *Cultures and societies in a changing world* (4th ed.). SAGE Publications.
- Grønhoj, A., & Thøgersen, J. (2017). Why young people do things for the environment: The role of parenting for adolescents' motivation to engage in pro-environmental behaviour. *Journal of Environmental Psychology*, 54, 11–19. <https://doi.org/10.1016/j.jenvp.2017.09.005>
- Hadjichambis, A. C., Reis, P., Paraskeva-Hadjichambi, D., Činčera, J., Boeve-de Pauw, J., Gericke, N., & Knippels, M.-C. (Eds.). (2020). *Conceptualizing Environmental Citizenship for 21st Century Education*. Springer Cham. <https://doi.org/10.1007/978-3-030-20249-1>
- Haerudin, D. (2018). The role of parents in Sundanese language preservation. In A. Komariah, T. C. Kurniatun, D. A. Kurniady, R. Anggorowati, A. G. Abdullah, & A. B. D. Nandiyanto (Eds.), *Educational Administration Innovation for Sustainable Development* (pp. 73–80). CRC Press. <https://doi.org/10.1201/9780203701607>
- Handel, G. (2010). *Childhood socialization* (2nd ed.). Transaction Publishers.
- Hilman, I., & Hendriawan, N. (2018). Local wisdom of indigenous community of Kampung Dukuh as culture preservation in Ciroyom Village, Cikelet district, Garut Regency, West Java Province. *IOP Conference Series. Earth and Environmental Science*, 145, Article 012028. <https://doi.org/10.1088/1755-1315/145/1/012028>
- Holodyski, M. (2013). The internalization Theory of Emotions: A cultural historical approach to the development of emotions. *Mind, Culture, and Activity/Mind, Culture and Activity*, 20(1), 4–38. <https://doi.org/10.1080/10749039.2012.745571>
- Johnson, S. K., Buckingham, M. H., Morris, S. L., Suzuki, S., Weiner, M. B., Hershberg, R. M., Fremont, E. R., Batanova, M., Aymong, C. C., Hunter, C., Bowers, E. P., Lerner, J. V., & Lerner, R. M. (2016). Adolescents' character role models: Exploring who young people look up to as examples of how to be a good person. *Research in Human Development*, 13(2), 126–141. <https://doi.org/10.1080/15427609.2016.1164552>
- Kramsch, C. (2014). Language and culture. *AILA Review*, 27, 30–55. <https://doi.org/10.1075/aila.27.02kra>
- Kuppens, S., & Ceulemans, E. (2019). Parenting Styles: A Closer look at a Well-Known concept. *Journal of Child and Family Studies*, 28(1), 168–181. <https://doi.org/10.1007/s10826-018-1242-x>
- Lee, E. J., Bristow, J., Faircloth, C., & Macvarish, J. (2014). *Parenting culture studies*. Palgrave Macmillan. <https://doi.org/10.1057/9781137304612>
- Macoretta, N. M. (2017). *Learning in the Third Age: A look into the Community Art Studio* [Master's thesis]. Concordia University. <https://spectrum.library.concordia.ca/id/eprint/982351/>
- Mahesa, A., Hayati, F., & Hakim, A. R. (2022). Peran nilai budaya Sunda dalam pola asuh orang tua bagi penanaman nilai moral dan agama anak di Kampung Pasirgede Desa Sindangpanon Banjaran [The role of Sundanese cultural values in parenting patterns for instilling moral and religious values in children in Pasirgede Village, Sindangpanon Village, Banjaran]. *Early Childhood Teacher Education*, 2(2), 163–169. <https://doi.org/10.29313/bcsecte.v2i2.4483>
- Manurung, P., Karimaliana, K., Ansi, R. Y., Harahap, D. A., Ginting, D., & Subagiharti, H. (2021). The involvement of non-formal education in students' learning needs during the COVID-19 epidemic. *International Journal for Educational and Vocational Studies*, 3(4), 287–292. <https://doi.org/10.29103/ijevs.v3i4.5901>
- Manuti, A., Pastore, S., Scardigno, A. F., Giancaspro, M. L., & Morciano, D. (2015). Formal and informal learning in the workplace: A research review. *International Journal of Training and Development*, 19(1), 1–17. <https://doi.org/10.1111/ijtd.12044>

- Marschark, M., & Hauser, P. C. (2011). *How deaf children learn: What parents and teachers need to know*. Oxford University Press.
- Martínez, I., García, F., Veiga, F. H., Garcia, O., Rodrigues, Y., & Desfilis, E. S. (2020). Parenting styles, internalization of values and self-esteem: A cross-cultural study in Spain, Portugal and Brazil. *International Journal of Environmental Research and Public Health*, 17(7), Article 2370. <https://doi.org/10.3390/ijerph17072370>
- Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative data analysis: A methods sourcebook* (T. R. Rohidi, Trans.; 3rd ed.). SAGE Publications.
- Mohajan, H. (2018). Qualitative research methodology in social sciences and related subjects. *Journal of Economic Development, Environment and People*, 7(1), 23–48. <https://doi.org/10.26458/jedep.v7i1.571>
- Mustakim, M., & Salman, S. (2019). Character building based on local culture. *Edumaspul: Jurnal Pendidikan*, 3(2), 22–30. <https://doi.org/10.33487/edumaspul.v3i2.133>
- Owumi, B. E., & Ajayi, J. K. (2013). Traditional values, beliefs and reliance on Indigenous resources for crime control in modern southwest Nigeria. *African Research Review*, 7(1), 73–94. <https://doi.org/10.4314/afrrev.v7i1.6>
- Parker, R., Thomsen, B. S., & Berry, A. (2022). Learning through play at school – A framework for policy and practice. *Frontiers in Education*, 7, Article 751801. <https://doi.org/10.3389/feduc.2022.751801>
- Pieterse, M. (2003). Equality in the global village. *The Comparative and International Law Journal of Southern Africa*, 36(2), 172–197. <http://www.jstor.org/stable/23252153>
- Prasetyo, B., Chikmawati, T., Walujo, E. B., & Amzu, E. (2018). Ethnoecology: The traditional landscape of Osing Tribe in Banyuwangi, Indonesia. *Biodiversitas*, 19(6), 2003–2009. <https://doi.org/10.13057/biodiv/d190604>
- Rogoff, B., Callanan, M. A., Gutiérrez, K. D., & Erickson, F. (2016). The organization of informal learning. *Review of Research in Education*, 40(1), 356–401. <https://doi.org/10.3102/0091732x16680994>
- Rössler, P., Hoffner, C. A., & Zoonen, L. (2017). *The International Encyclopedia of Media Effects*. Wiley. <https://doi.org/10.1002/9781118783764>
- Rustanto, B. (2015). *Penelitian kualitatif pekerjaan sosial [Qualitative research on social work]*. Rosdakarya.
- Sari, A. F. (2023). The role of parents in building spiritual, moral, and intellectual mentality in children. *Journal of Childhood Development*, 3(1), 84–91. <https://doi.org/10.25217/jcd.v3i1.3631>
- Sesana, E., Gagnon, A. S., Ciantelli, C., Cassar, J., & Hughes, J. J. (2021). Climate change impacts on cultural heritage: A literature review. *Wiley Interdisciplinary Reviews. Climate Change*, 12(4), Article e710. <https://doi.org/10.1002/wcc.710>
- Sirbu, A. (2015). The significance of language as a tool of communication. *“Mircea Cel Batran” Naval Academy Press*, 18(2), 405–406. <http://dx.doi.org/10.21279/1454-864X>
- Smith, G. A., & Sobel, D. (2010). *Place- and community-based education in schools*. Routledge. <https://doi.org/10.4324/9780203858530>
- Srivastava, S. B., Goldberg, A., Manian, V. G., & Potts, C. (2018). Enculturation trajectories: language, cultural adaptation, and individual outcomes in organizations. *Management Science*, 64(3), 1348–1364. <https://doi.org/10.1287/mnsc.2016.2671>
- Stoltz, D. S. (2019). Becoming a dominant misinterpreted source: The case of Ferdinand de Saussure in cultural sociology. *Journal of Classical Sociology*, 21(1), 92–113. <https://doi.org/10.1177/1468795x19896056>
- Subarimani, N., Zakaria, N. S., & Jaafar, W. M. W. (2020). Multicultural competency, spirituality and self-efficacy in dealing with legal and ethical issues. *Pertanika Journal of Social Sciences & Humanities*, 28(2), 1371–1386. <http://www.pertanika.upm.edu.my/pjssh/browse/regular-issue?article=JSSH-3651-2018>
- Valenzuela, S., Bachmann, I., & Aguilar, M. (2019). Socialized for news media use: How family communication, information-processing needs, and gratifications determine adolescents' exposure to news. *Communication Research*, 46(8), 1095–1118. <https://doi.org/10.1177/0093650215623833>
- Wahyudin, W., Wahyudi, D., & Khotijah, K. (2020). Managing Local Independence: The role of traditional leaders in building the character of Ulun Lampung. *Akademika: Jurnal Pemikiran Islam/Majalah Akademika*, 25(2), 235–256. <https://doi.org/10.32332/akademika.v25i2.1644>

- Wang, Y., Benner, A. D., & Kim, S. Y. (2015). The Cultural Socialization Scale: Assessing family and peer socialization toward heritage and mainstream cultures. *Psychological Assessment*, 27(4), 1452–1462. <https://doi.org/10.1037/pas0000136>
- Widodo, W., & Putra, A. (2018). The role of informal education in preserving the culture. *Proceedings of the 1st International Conference on Education Innovation (ICEI 2017)*, 365–367. <https://doi.org/10.2991/icei-17.2018.97>
- Wiese, B. S., & Freund, A. M. (2011). Parents as role models: Parental behavior affects adolescents' plans for work involvement. *International Journal of Behavioral Development*, 35(3), 218–224. <https://doi.org/10.1177/0165025411398182>
- Yulianingsih, W., Jacky, M., & Nugroho, R. (2020). Osing culture-based empowerment of the millennials in Sapu Jagad Studio Banyuwangi Indonesia. *International Journal of Psychosocial Rehabilitation*, 24(3), 2523–2533. <https://doi.org/10.37200/V24I3/17507>
- Zietsch, B. P., Verweij, K. J. H., Heath, A. C., & Martin, N. G. (2011). Variation in human mate choice: Simultaneously investigating heritability, parental influence, sexual imprinting, and assortative mating. *The American Naturalist*, 177(5), 605–616. <https://doi.org/10.1086/659629>
- Zittoun, T., & Gillespie, A. (2015). Internalization: How culture becomes mind. *Culture & Psychology*, 21(4), 477–491. <https://doi.org/10.1177/1354067X15615809>