

Communication and cultural inheritance through a traditional school in Dangiing Village, Garut

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Submitted: 06 February 2023, Revised: 09 June 2023, Accepted: 12 June 2023, Published: 30 June 2023

ABSTRACT

Background: Traditional medicine using herbal plants is one of the cultural assets of Indonesians. Belief in the efficacy of herbal plants as a definite treatment has been recognized for generations, especially among indigenous peoples. **Purpose:** This research aims to determine the role of a traditional school in bequeathing the culture of herbal medicine through health communication. **Methods:** This study employed a qualitative method. The data were collected using participatory observation, in-depth interviews, and guided group discussions. **Results:** The research results reveal six health communication methods to bequeath the culture of the use of herbal plants for health: 1) lecturing, 2) demonstrating, 3) hands-on practicing with assignments, 4) sharing, 5) role modeling, and 6) storytelling. The medical techniques of the indigenous people of Dangiing are categorized into three: 1) using the mind (medicine as communication media), 2) using herbal plants, and 3) using chemical drugs. The Dangiing community imposes special treatment to maintain public health, especially water use and waste disposal. **Conclusion:** Dangiing Traditional Village community is trying to preserve the traditional culture inherited from their ancestors, especially by using medicinal plants for health. **Implications:** This traditional school is expected to bring two final results: a) to bequeath traditional medicine culture, b) to preserve and maintain the local culture, and c) to inform the young generation about local customs and culture.

Keywords: Cultural inheritance; herbal plant; health communication; indigenous people; traditional medicine

To cite this article (APA Style):

Perbawasari, S., Sjoraida, D.F., Anisa, R., Bakti, I., & Subekti, P. (2023). Communication and cultural inheritance through a traditional school in Dangiing Village Garut. *Jurnal Kajian Komunikasi*, 11(1), 18-30. <https://doi.org/10.24198/jkk.v11i1.45121>

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ISSN: 2303-2006 (print), ISSN: 2477-5606 (online). Website: <http://jurnal.unpad.ac.id/jkk>

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INTRODUCTION

Indonesia is rich in local culture and wisdom; each region has different regional wisdom. Natural challenges and different needs of life cause this difference. Thus, experiences that fulfill the necessities of life lead to a different environmental and social body of knowledge. Local culture accumulated in historical development is spiritual wealth that future generations should transmit and inherit (Yuqing & Yueming, 2022). The parents' generation has a great role in maintaining, spreading, and passing on local culture. However, local cultural inheritance frequently has deep complexity and meaning, especially regarding ideal communication and means. As a result, the inheritance process is slow and quite difficult. Recently, new media have become the main format to disseminate culture and greatly contribute to acquiring and disseminating information. New forms of media, communication, and content innovation enable people to disseminate local culture and adapt to the development of society. However, some societies still maintain inheritance using their traditional media means.

Local culture refers to indigenous people's culture and is considered an inheritance. In Indonesia, indigenous people are protected and supported by the government, and they can forbid exploitations that harm their cultural inheritance (Frankel, 1984). One of the local cultures of indigenous people is the use of plants as ingredients of traditional medicine. The plants are believed to be useful, socialized in the family, and passed down for generations. The knowledge of concocting and utilizing medicinal plants is the community's traditional way of dealing with health problems.

In the current era, especially in the digital world and social media, local culture is increasingly marginalized. The older generation does not teach the younger generation the knowledge of customs and traditions from their ancestors. Local knowledge should be used as guidance and applied daily to maintain existing traditions and knowledge. A homogeneous society with the same ancestor or descendant or from the same area will facilitate the local culture or customs; in contrast, a heterogeneous society complicates customs or culture (Hamiru et al., 2022). If such a condition is not

anticipated and the proper method to bequeath this knowledge to the next generations is not available, local culture, especially knowledge of the use of plants for health, will be likely lost.

The mission of cultural heritage must be supported by various efforts to preserve and utilize the culture for the benefit of society. Cultural heritage, as the legacy of past societies, includes philosophical, ethical, and moral aspects that the next generation should understand to preserve, promote, build, and develop for the benefit of humanity (Bagus Brata et al., 2021). The cultural heritage of using herbal plants for health has been socially inherited and passed down for generations; this communication model implies the function of health communication (Mulyana, 1999). Local culture is not only about cultural rituals, cultural artifacts, and cultural heritage but also about knowledge, understanding, and human customs when interacting with nature; all forms of habits and knowledge have been bequeathed for generations so that distinctive patterns of behavior emerge (Komariah & Subekti, 2016).

Indonesians have long used medicinal plants to overcome and treat health problems before using modern medical chemical drugs. Indonesians inherit local knowledge and wisdom from their ancestors and use plants to relieve symptoms and cure various diseases. Some plants are used directly, while some should be mixed with other medicinal plants. Materials used as potions can be obtained from roots, leaves, flowers, fruits, and trees (Suparni & Wulandari, 2012).

Indonesia generally has very different customs and cultures. Different locations within a community also use different types of medicinal plants, even within the same ethnic group. The differences lie in the origin of medicinal plants, cultivation conditions, parts used as medicine, and strategies to use these medicinal plants. These aspects are closely related to the community's knowledge of the types of medicinal plants in nature. Rural communities generally hold local knowledge about using native plants or materials for treatment; most live near forests and prefer using traditional medicines from natural surroundings compared to using modern medicines.

The use of medicinal plants for health purposes by the community, especially rural

communities that live around forests, is not new but has been practiced for a long time. Indonesians have known medicine, especially herbal medicines, since ancient times. The increased knowledge of the types of diseases also increases the use of medicinal plants; unfortunately, these are frequently overused (Bakti et al., 2015). The ability to mix herbs and medicinal plants is a heritage deeply rooted in society. Unlike modern medicine, traditional herbal ingredients do not cause side effects. But there is indeed a drawback of traditional herbal ingredients, namely the slow effect is not as fast as if using modern medical drugs. It is because herbal medicine does not relieve pain but looks for the source of the disease and treats it slowly and gradually. If modern medical medicine can relieve pain quickly, traditional herbal medicine is believed to be able to treat the roots.

Cultural values build the life characteristics of indigenous people. They inherited these values from the elder and bequeathed them to the younger generations through several media, such as family, environment, and traditional institutions. Cultural values can be inherited through formal and non-formal educational institutions (Marjanto, 2019a). One social group that still maintains ancestral traditions, especially in traditional medicine, is the Dangiing customary community in Singajaya, Garut Regency, Indonesia.

This study was conducted in Dangiing Village to explore how the community communicated and bequeathed local knowledge using traditional school facilities.

This study employed previous studies on cultural inheritance to compare references, research sites, and research methods.

Many different types of culture in Indonesia should be preserved, such as public health behavior, knowledge about medical plants, and techniques to mix the plants. If this cultural-based knowledge is not preserved, it will likely become extinct. Therefore, maintaining cultural heritage is mandatory.

A study by Susanti and Koswara (2018) has revealed that culture is an identity of a nation and must be preserved so that it will not disappear, although time changes. The original identity of a nation cannot be consumed and replaced by foreign cultures that slowly come

with knowledge and the development of communication technology. The millennial generation is also different from their predecessors; this difference is made by digital media, which has become an integral part of the millennial generation's lives. Renewal becomes crucial to preserve traditional culture. However, people should consider that life is dynamic, and changes are necessary and undeniable; these are considered traditional culture.

Another similar study by Fitriyani et al. (2015) investigates the role of a family in bequeathing and preserving culture. The study suggests that Sundanese culture is undergoing several changes due to cultural globalization. The process of cultural inheritance, which involves the internalization, socialization, and enculturation of Sundanese culture in the family, is manifested in the use of Sundanese as a means of communication and is reflected in the family's daily behavior. The sociological model is applied to develop Sundanese cultural values amidst cultural globalization. To develop Sundanese cultural values amidst cultural globalization, three sociological models are applicable: the imitation, habituation, and attraction models. Sundanese cultural values still inherited and developed in Sundanese families are religious values, politeness, and etiquette values, Sundanese values of *siri asi*, *siri asa*, *siri asuh*, mythological and *pamali* values, and the value of cooperation. Efforts to preserve and develop culture, especially Sundanese culture, amidst cultural globalization are strongly influenced by technology and mass media and require additional efforts. Fortunately, efforts to achieve these goals will always exist.

Every region in Indonesia needs customs and habits as guidelines to uphold human values and morality in coexisting communities. Moreover, they must respect each other in the form of consensus, which is embodied in the form of customary regulations. Suppose all the components are placed consistently by the head of the custom. In that case, the customs and community members, who are also the customs members, will be bound by rules that contain relevant and useful values. This statement is supported by Hamiru et al. (2022), who argue that young people are less involved in Bungo's cultural inheritance, such as adoptive father marriages.

Moreover, there was no process of inheriting the cultural Bungo. The study aims to protect the culture and customs of the Bungo area through several steps. The first step is to gather traditional leaders and instill young Bungo generations with inherited culture through training, cultural festivals, and educational assistance by including local culture in the curriculum. The second step is creating and sharing a Bungo cultural SNS site. The third step is to bequeath the culture and customs of Bungo Regency through cultural experience and knowledge by involving Lembaga Adat Melayu (Malay Traditional Institute) and the local government, especially the Ministry of Education and Culture. The ministry will incorporate cultural content into the curriculum through the Pendidikan Generasi Muda Ninik Mamak Praktek dan Budaya (Education of Young Generation Ninik Mamak Practices and Culture).

Bequeathing local culture to new generations is necessary and nonnegotiable to prevent local cultural loss, which is increasingly eroded by the times and digital development. This statement is reinforced by Makulua (2021), who opines that local culture must be bequeathed along with the development of science and technology. If local culture is not bequeathed properly, it will be eroded and gradually disappear from the people who use it. The research was conducted in the Alune Tribe in Lilling Village, Maluku. The process of bequeathing the weaving culture in Riring village occurs through formal and informal educational institutions. Formal educational institutions involve a school curriculum that includes local content. This method enables children to learn weaving culture.

Meanwhile, informal educational institutions refer to the process of direct participation. The study has discovered that weaving culture is bequeathed without being bound by place and time. This method is very effective because it is carried out spontaneously without coercion in a comfortable and relaxed atmosphere. Thus, the people who experience the process feel comfortable and develop their weaving knowledge and skills. Finally, the study aims to preserve the weaving culture, which the younger people in Alune have almost left.

Indonesians, especially those who live

in rural areas, still maintain their ancestral traditions, especially traditional medicine, to practice healthy behavior. Research by Santhyami and Sulistyawati (2021) documents the medicinal plants used by the people of Kampung Dukuh, Cikelet, Garut Regency, West Java. The method employed an ethnobotanical approach and collected data using a list of known medicinal plants, their habitats, and their benefits. Measurements were taken at the Herbarium Bandungense SITH-ITB. Meanwhile, the location and use of each medicinal plant were collected using semi-structured interviews. The study has found that the indigenous people in Kampung Dukuh still maintain their ancestral traditions, especially traditional medicine. People of Kampung Dukuh classify diseases into three: common ailments, witchcraft ailments, and foot ailments. One hundred thirty-one plant species in 51 strains are registered and used as medicine in the region.

Meanwhile, the five most species-rich families are *Zingiberaceae*, *Poaceae*, *Asteraceae*, *Legumes*, and *Solanaceae*. The disease most widely treated with medicinal plants is pre and postnatal care. The community's plant sources come from five locations: gardens, forests, yards, roadsides, and dry fields. The results of this study indicate that the people of Kampung Dukuh have adopted a culture of using medicinal plants to preserve their local biodiversity.

Judging from some previous research, it can be said that inheritance and cultural preservation, especially regarding herbal plants for health, need attention because many younger generations have forgotten. They are not interested in continuing traditional knowledge and believe more in modern medical medicine. Based on the background and previous similar research, this current study aims to investigate the health communication of the Dangieng Garut indigenous people to bequeath local knowledge of medicinal plants to young generations through traditional institutions, namely a traditional school. For this purpose, the school employs various methods, such as lectures, practices, and exemplary.

RESEARCH METHODS

This study employed a qualitative method. The data were collected using participatory observations, guided group discussions, and in-depth interviews. Participatory observations were employed to investigate transferring knowledge in the traditional school. Traditional elderlies employed any visible method to teach students about herbal plants to treat health disorders. In-depth interviews were conducted to obtain in-depth data on indigenous peoples' philosophical and practical reasons for using traditional medicine, such as herbal plants, not modern medical treatment. To ensure the validity of the data and data enrichment, a focus group discussion (FGD) was conducted by inviting traditional leaders in Dangieng who teach in the traditional school along with several students. FGDs were conducted to obtain data from teachers and students. Therefore, this study could obtain different points of view to describe the process of inheriting knowledge of herbal plants through health communication in the traditional school.

In-depth interviews were conducted with informants using interview guides prepared by the researchers (Bungin, 2001). To make the interview process easier, the researchers began the interview with a key informant, the traditional Dangieng Village head. A key informant is a person who can introduce the researchers to other informants who are experts on the investigated problem. The informants were selected using the snowballing technique, in which one informant recommends another informant who has equivalent or broader information (Mulyana, 2002). Other informants were students of the traditional school in Dangieng. They were involved in obtaining data on the learning process in the traditional school in Dangieng. The data were validated using the triangulation technique. The obtained information from one informant was compared with that from another and the relevant literature.

To obtain accurate and complete data, interviews are conducted through various methods, ranging from structured and semi-formal interviews to interviews at different places and times. In addition, the author also compares the results of interviews between one informant and another informant and then matches whether there are differences between

them. If there is a discrepancy in data, a check and verification are carried out to the source of the informant, and the results are discussed with the informant using the FGD technique. In addition, the author also participated in the learning process at Indigenous Schools to get a direct picture of how the communication process in inheriting healthy behavior culture from traditional leaders to their students.

RESULTS AND DISCUSSIONS

The Dangieng Indigenous People of Garut Regency are indigenous people who still practice their customs in their behavior patterns and daily communication. For example, their health behavior patterns always combine good communication and interaction with human beings and nature and involve elderlies in these processes. As a local heritage, tradition should be preserved so it will not get lost. Unfortunately, unexpected obstacles frequently occur in the process. Cultural inheritance is inseparable from good communication because culture is a part of communication behavior; in turn, communication determines, maintains, develops, or transmits culture (Mulyana & Rahmat, 2001). Communication is a mechanism to bequeath cultural norms and knowledge to people and young generations (Wibowo, 2019).

Cultural inheritance is an absolute and compulsory aspect for most indigenous people because if it is violated and extinct, they and the surrounding environment will get 'bala' (harm) from their elderly (Tramontane, 2017). Likewise, the Dangieng indigenous people firmly adhere to their customary principles and habits. Moreover, they strive to preserve and bequeath their traditions by building a traditional school. The school provides physical, mental, and social functions for individuals and families. The school is a means of carrying out guidance and education for the Dangieng indigenous family and is a place for social interaction and cultural inheritance to the young generation, as well as knowledge and experience exchanges between communities.

Any important values for a lasting society must be bequeathed from generation to generation. Samovar et al. (2010) explain that society must ensure that key messages and elements are bequeathed to preserve culture.

Culture and its inheritance occur through a learning process. The concept of learning is pivotal in all cultures. If humans do not learn culture from their previous lives, they will have no culture.

Communication is a cultural process. In other words, communication addressed to other people or groups is a cultural exchange. Communication between people of different cultures aims to influence or cooperate with other cultures. There is a cultural element in this process, one of which is language. Since language is a means of communication, communication is known as a cultural process (Nurudin, 2007). Local wisdom can be interpreted as a culture created by local actors by internalizing and repeating the interpretation of religious and cultural teachings, which are disseminated as norms and employed as guidelines in people's daily lives.

In simple terms, the traditional elderlies of Dangiing define these customs as rules that must be obeyed by the community so that they are blessed and receive the blessing of God Almighty. Mans that customs are eternal behavior rules bequeathed from generation to generation to create a strong integration with people's behavior patterns (Primada, 2015). The following is an example of the Dangiing custom that must be carried out and obeyed by all Dangiing people without exception. This tradition is called *Melak Tandur*, a tradition held when farming.

Indigenous people do not produce rice haphazardly because each stage, from choosing seeds to harvesting, must be done through various rituals (Dwisvimiar, 2022). *Melalak tandur* activities must start at the beginning of a month with an odd date; for example, the 1st, 3rd, 5th, and so on. The people must obey this tradition to achieve several goals. The first goal is obedience, which, in this case, refers to every community member's submission to the prevailing customs so that they will obtain blessings. Moreover, they must obey the tradition because the previous elders made the rules, which have essence or meaning. The second is synchronization. Plants planted simultaneously will look good from an external viewpoint and have many benefits. For example, the Dangiing community will plant together and harvest together so that they become close to each other

and everyone will get the same happiness. The third is agricultural procedures preserved from the past, such as selecting plants, selecting seeds, and doing irrigation. Every traditional ritual is carried out together. This practice will lead to 1) creating a sense of cooperation, 2) establishing social solidarity, 3) overcoming poverty, which is an obstacle to social empowerment and increasing social welfare, 4) growing a sense of caring and mutual cooperation, and 5) reducing the expenditure burden of indigenous people to increase welfare.

Each traditional village has a different character because of two major reasons. First, they should keep pace with the times. Second, every human character in customary areas differs, so each custom function differs according to human and natural characteristics. The inheritance of customs is similar to a large tree with various roots and different paths but one function. In society, this function is to strengthen the custom order. Each indigenous community has a method to preserve and bequeath its culture to the next generation. Dangiing Village has a traditional school as a means of bequeathing traditional values. The traditional school was established to preserve traditional rituals, such as *melak tandur*, medical sciences, behavioral sciences, and weton sciences.

Moreover, this traditional school enables the community to return to and defend the cultures carried out by their ancestors. Besides functioning as a means of inheriting tradition, the traditional school can socialize and introduce customs to outsiders interested in local customs (Windia et al., 2020). Moreover, a traditional school expects the young generation, especially teenagers, to know and understand customary values that will become a provision for their next life. The preservation of culture and traditional values depends on the young generation.

The traditional school serves as a reminder of the struggle made by The Dangiing people's ancestors, mentally provides comfort, socially maintains the ancestral heritage of culture and customs, and provides guidance and education for the people. Dangiing Traditional School provides lessons on traditional herbal medicine not because of their willingness to compete with modern medicine but because of two significant reasons. First, herbal medicine can function as first aid. For example, when people suddenly get

sick and need help at night, they can use herbal plants as an alternative medicine. Second, herbal medicine can reduce the use of chemical drugs as the community believes that chemical treatments negatively affect the body's health. Humans have needs that must be met, including health (Muis & Puji, 2020).

Traditional medicine using herbal plants is indigenous people's culture to maintain their health. They inherit this traditional medicine from their ancestors and believe it has efficacy. Unfortunately, in many cases, the knowledge and traditions of traditional medicine are still underestimated by modern medicine because only a few studies have investigated the efficacy of herbal plants for health. However, several studies have examined the efficacy of herbal plants to treat malaria and revealed quite satisfactory results (Komlaga et al., 2015).

Indigenous people believe that healing and health come from the Almighty. They have made many efforts to achieve health, including using herbal plants and praying. However, they realize that the use of herbal plants for treatment cannot be scientifically proven if the indicators are laboratory test results. It means that their knowledge about the properties of medicinal plants is still limited to hereditary beliefs. At the same time, they believe that chemical drugs do not bring positive effects on treating pain. In contrast, although herbs need a relatively longer time to treat than chemical drugs, herbs ultimately can cure disease because they treat the disease's source.

Besides teaching traditional healing techniques, the traditional school functions as a forum to bequeath cultural knowledge, such as the history of the formation of the Dangiung traditional village, *kasepuhan* sciences (wirid, jampe), and c) rituals on customs and beliefs. The Dangiung people learn to use traditional medicinal plants from their parent's experiences. These experiences are then documented and taught in the traditional school. The indicator of the truth or efficacy of these medicinal plants is the elderlies' practicable experiences. The discussion of culture relates to an order of knowledge, traditions, habits, and interactions with God, nature, and human beings. These aspects are owned by society, obtained through a socialization process, and bequeathed for generations. Ultimately, this process will

Table 1 Types of herbal plants and their functions

Herbs plants	Functions
Gingers	To help people with digestive problems, headaches, itchy throats, colds, and menstrual pain
Turmeric	To reduce heartburn, lower cholesterol, and prevent the risk of cancer
Kencur or cikur	To relieve coughs, itchy throats, diarrhea, and headaches
Cat whiskers	To reduce and relieve diabetes, bladder disorders, kidneys, and gout
Basil leaves	To provide fresh vegetables, relieve bloating, increase appetite, and treat minor injuries
Betel leaves	To relieve nosebleeds, lower cholesterol, and serve as an anti-cancer, anti-diabetic, and wound healing
Kirinyuh leaves	To solve digestive problems, such as bloating and ulcers, as well as serve as an anti-infective wound remedy for cysts and cervical cancer
Garlic	To reduce premature aging, provide natural antibiotics, boost immune systems, and keep the heart health

Source: Independent research results, 2022

create a unique and adaptive behavior pattern (Mulyana & Rahmat, 2001).

Traditional herbal medicine is the first treatment when the Dangiung community gets sick. For this reason, they plant herbs and create herb gardens in their home garden so that they can use the plants at any time. The followings are the types of herbal plants and their functions commonly found in the Dangiung Garut Traditional Village, as follow table 1.

Dangiung people employ several methods to bequeath customary knowledge of medicinal

Table 2 Methods of Cultural Inheritance

Methods	Description
Lectures	Lectures are sometimes held at Jami Mosques or traditional school halls. The lectures discuss elderlies' experiences of using medicinal plants, deliver knowledge about the types of plants and their benefits, and explain procedures for carrying out treatment accompanied by certain prayers and jampe.
Demonstration	The teacher shows how to make or mix medicines. Then, he gives the medicines to patients.
Direct practices with assignments	Each student is given some assignments. For example, the student should prepare a traditional medicine for someone suffering from stomachache, diarrhea, or headaches, and he must know how to treat the sufferer.
Sharing	Students who gain new knowledge from their elderlies or parents must share it with others. Afterward, this information is discussed and checked together. Moreover, the community with recipes from their parents or elderlies can share them at the traditional school.
A role model	Another method to bequeath traditional medicine is a role model. Traditional administrators will exemplify using medicinal plants as their first aid if they get sick. Thus, Dagiang people can exemplify herbs as the first treatment step before visiting a doctor or taking modern medical treatment to their children.
Storytelling	People in the traditional school narrate stories about the cultural experiences of their parents, traditional leaders, and elderlies in using traditional herbal medicine.

Source: Independent research results, 2022

plants, as follows table 2.

Various teaching methods are used to bequeath cultural knowledge, especially about traditional medicine. The variance is necessary because relying on lectures will disable students from understanding cultural knowledge. Therefore, lectures should be accompanied by demonstrations and hands-on practices. In addition, Dagiang people use social media such as YouTube to find, compare, and share traditional medicine. The results of this investigation are discussed for research and correction. Besides gaining information from teachers in the traditional school, they also find references on social media and the internet. Unfortunately, the school does not have a laboratory, so it cannot conduct medical examinations on the efficacy of traditional herbal plants.

Another quite effective technique to bequeath cultural knowledge of traditional herbal plants is storytelling. The school participants can tell stories about the cultural

experiences of parents, traditional leaders, and senior elderlies related to traditional herbal medicine. Some of them narrated that when they got sick, they would concoct various kinds of herbal plants, and their health improved after taking traditional herbal medicine. There are procedures for taking herbal plants. For example, if a person has a stomachache, they can take leaves of guava plants. The number of guava leaves is adjusted to the patient's *weton* (a count of a person's birthday used as a benchmark to show certain predictions). A person's *weton* can be calculated based on the day, market, month, or year of birth.

Parents' cultural experience is bequeathed to their children, families, and closest neighbors. Consequently, the knowledge becomes the truth mutually agreed upon for generations. However, there is a different efficacy between traditional medicine and chemical medicine. Chemical medicine can cure pain spontaneously. For example, taking paracetamol will immediately cure a headache.

In contrast, herbal plants require a longer time to result in efficacy.

Globalization and rapid modernization have made indigenous culture slowly erode and threaten to be extinct. Therefore, cultural inheritance is needed (Makulua, 2021). Cultural values should be equated with the learning process because people learn to accept old cultural elements and choose cultural elements appropriate to their lives (Cooley, 1956). Therefore, cultural learning is a lifelong inheritance process for humans. Traditional and modern societies do not show a fundamental difference in cultural inheritance or learning because everyone experiences a unique cultural learning process inherited by generations (Makulua, 2021). One of the means of cultural inheritance is a traditional school, where cross-generations can share knowledge and form characters of cultural values (Marjanto, 2019b).

According to the indigenous people, the medicine for disease consists of not only herbal or chemical medicines but also psychological medicines for mental and heart illnesses. For example, if someone is hurt or hit by a disaster, the effective medicines are to stay in touch, communicate with others, and listen to their complaints. These strategies will open their minds and heal their illness. Meanwhile, a naughty, criminal, and misbehaved kid can be cured by embracing him, not punishing him. As a result, he will realize his mistake and fix it. Indigenous custom explains that the disease does not only caused by outside factors; therefore, the approach must vary.

Moreover, the treatment method should be different because each case is different. Indigenous people inherit traditional treatment from their ancestors, not from schools. Moreover, they do not plan to inherit it because it relies on *kereteg hate* (intuition or inspiration).

A patient will be asked several questions when visiting the traditional treatment center. "Have you visited a doctor? If you have, what medicine do you get?" This investigation will reveal that the patient suffers from not only physical disease but also mental disease. Therefore, the cure approach must deal with the patient's mind. The approach to mental illness refers to a religious approach, which emphasizes the help from Allah the Almighty. Therefore, he will receive treatment through

Table 3 Categories of water and its use

Types of water	Functions
<i>Cai eueuteun/cai kahuripan</i>	For daily consumption
<i>Cai ibak</i>	For bathing, washing, etc.
<i>Cai pemukiman</i>	For settlements, such as rice fields and balloons

Source: Independent research results, 2022

certain practices. Such an ability to examine a disease is not taught but is derived from the power of God.

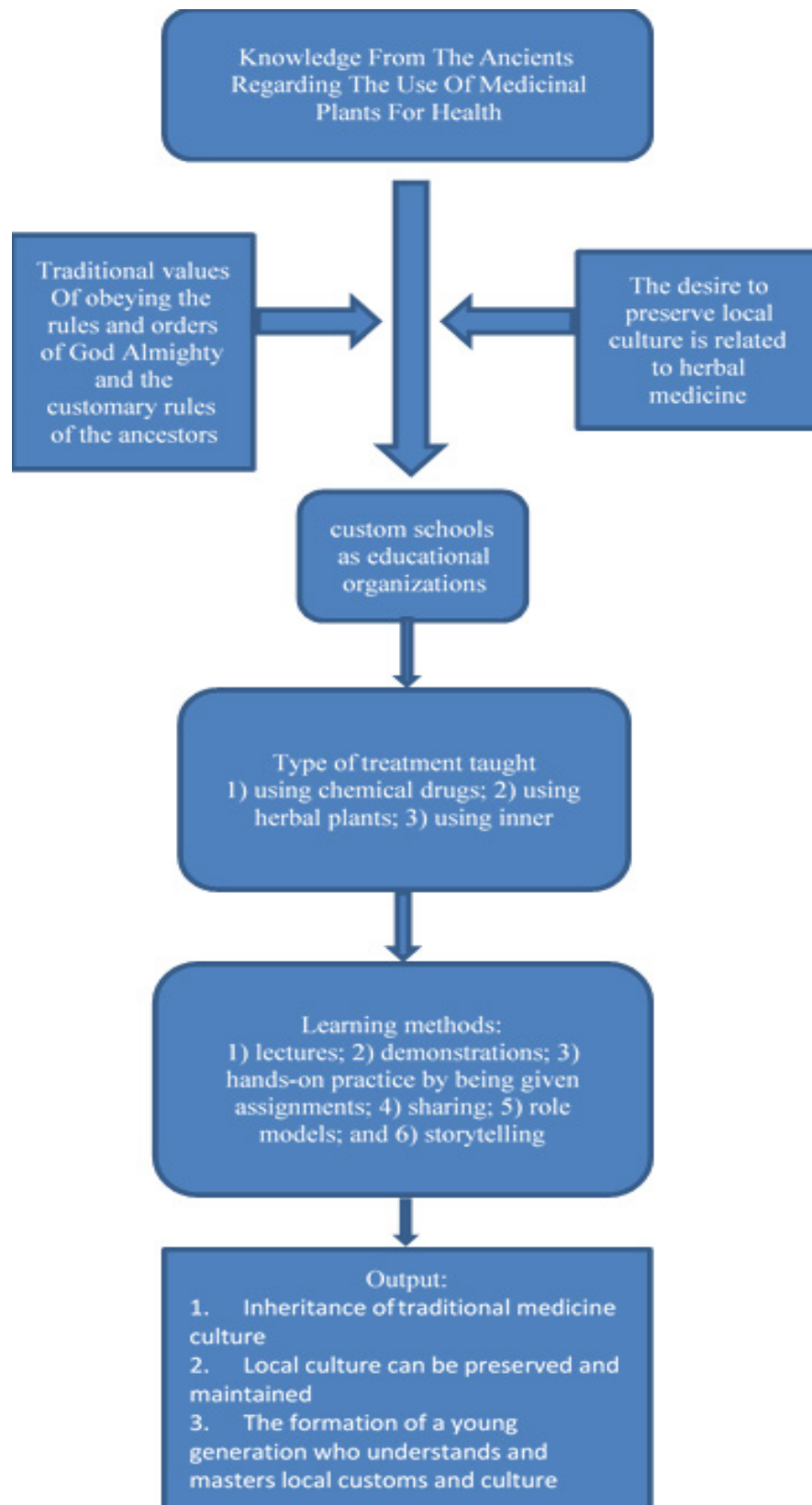
Meanwhile, a patient will be asked several questions when visiting the traditional treatment center. "What do you feel now? Do you feel headache, stomachaches, or other pain?" The next questions are as follows. "What actions have you done? What habits do you often do?". Indigenous people believe that an individual's habits are related to illness. Emotions are related to headaches and chest pains.

Meanwhile, lying is related to stomachache and liver diseases. Such detection abilities are obtained from ancestors, are not taught at school, and cannot be learned. This proves successful treatment is based on a patient's stories and testimonials from his experiences.

The treatment of the Dangiing indigenous people is categorized into three: 1) using the mind to communicate medicine, allowing a patient to express his feelings, remove heart problems, find solutions together, and calm the patient's heart; 2) using herbal plants, and 3) using chemical drugs.

Besides maintaining public health, the traditional school in Dangiing Village aims to practice customary rules that govern nature, namely water and the environment.

Each water category is derived from different springs. The custom prohibits mixing water allocations. For example, water sources for drinking are not allowed for washing or defecating. Violating customary law will result in a disaster. The first category of water is specifically for drinking. The philosophy of this



Source: Research Results, 2023

Figure 1 Model of Communication and Cultural Inheritance through a Traditional School in Dangiang Village, Garut Regency

category states that water is a source of life (*cai kahuripan*) (Table 3). Maintaining the source of the cai kahuripan spring will result in clean water and a positive impact on health. In addition, cai kahuripan can be used for health treatment and traditional rituals, such as washing heirlooms every 14th of Mawlid month. The community members will contest the former washing of heirlooms because they believe that this ritual brings blessings to health, safety, and happiness. The ritual of washing heirlooms is local culture and has been carried out for generations. Indigenous people believe that conducting this ritual will bring blessings; in contrast, neglecting this ritual will bring disasters, such as an epidemic of disease and crop failure, because the ritual has religious and sacred values for the people (Rostiyati, 2020). Another customary prohibition is the prohibition of littering that will pollute the environment, especially rivers. Each waste, specifically organic and inorganic waste, has a place of disposal. Organic waste is local wisdom because it can fertilize the soil.

Indigenous peoples inherit customary cultural values, including knowledge of traditional medicine, through various institutions, including a non-formal educational institution, namely a traditional school. The model of cultural inheritance and health communication through the traditional school in Dangieng Village is described as follows figure 1.

CONCLUSION

This study concludes that the Dangieng Traditional Village community is trying to preserve the traditional culture inherited from their ancestors, especially using medicinal plants for health. This preservation is conducted through a traditional school as an educational institution. The community aims to preserve its culture in two ways. First, they obey the rules and orders of God Almighty and the customary rules of their ancestors. Second, they preserve the local culture of herbal medicine. Indigenous people believe that conducting this ritual will bring blessings; in contrast, neglecting this ritual will bring disasters, such as an epidemic of disease and crop failure, because the ritual has religious and sacred values for the people. Therefore, the cure approach must deal with

the patient's mind. The approach to mental illness refers to a religious approach, which emphasizes the help from Allah the Almighty. Therefore, he will receive treatment through certain practices. Such an ability to examine a disease is not taught but is derived from the power of God.

The process of bequeathing local culture of using herbal plants for health is carried out using six learning methods: 1) lectures, 2) demonstrations, 3) hands-on practices with assignments, 4) sharing, 5) role models, and 6) storytelling. Besides maintaining the health of indigenous peoples, the traditional school enforces rules to protect water and the environment. This traditional school is expected to bring two final results: a) to bequeath traditional medicine culture, b) to preserve and maintain the local culture, and c) to inform the young generation about local customs and culture.

However, there are indeed some obstacles faced by the Dangieng community when carrying out the process of local cultural inheritance regarding herbal plants for health, namely the lack of interest of the younger generation in preserving local culture because it is affected by modern progress: a) the younger generation believes more in modern medical medicine than herbal-based medicine; b) the younger generation is busy migrating to the city to improve life economically so that they forget their customs; c) the existence of smartphones connected to the internet so that they prefer to search in search engines when they want to know the efficacy of herbal plants rather than participating in traditional schools.

Author Contributions: Conceptualization, S.P; Writing - review & editing, D.F.S; Methodology, I.B; Visualization, D.F.S; Investigation, P.S, I.B., S.P., and D.F; Writing - original draft, R.A., and P.S. All authors have read and agreed to the published version of the manuscript.

Acknowledgments: The authors thank traditional leader of Dangieng Garut Village, who has provided the opportunity to conduct research in its place

Data Availability Statement: The data supporting this study's findings are available from a leader of Dangieng Garut Village. Restrictions apply to the availability of

these data, which were used under license for this study. Data are available [with the permission of the leader of Dangieng Garut Village.

Conflicts of Interest: This statement certifies that all Authors have seen and approved the submitted manuscript. We warrant that the article is the Authors' original work. We warrant that the article has not received prior publication and is not under consideration for publication elsewhere. The corresponding author shall bear full responsibility for the submission on behalf of all Co-Authors.

Funding: This research received no external funding

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