

Matrilineal heritage and interpersonal relationship among the indigenous people of Kampung Pulo

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ABSTRACT

Background: The cultural practice of inheritance through the female lineage, known as matrilineal relationship, is built on the belief in inheritance values that women are more appropriate to be heirs. However, belief alone is not enough to build a shared commitment to maintain the cultural relationship of the matrilineal system. **Purpose:** This study aimed to analyze the process of matrilineal cultural relations in the interpersonal relationships of the indigenous people of Kampung Pulo, Garut. **Methods:** It employed a phenomenological study with a qualitative approach. Data was collected through observation and interviews. The participants were selected purposively with a total of 10 informants consisting of the customary head, deputy customary head, and indigenous people of Kampung Pulo, the original descendants of Embah Dalem Arief Muhammad. **Result:** This study shows women in the indigenous people of Kampung Pulo play a crucial role in cultural inheritance, especially in preserving heirloom property. Some aspects of interpersonal relationships strengthen matrilineal relationships among the indigenous people of Kampung Pulo. Matrilineal cultural relationships are maintained because they are believed to have values, such as togetherness, harmony, mutual respect, nurturing, and cooperation. **Conclusion:** The family of the indigenous people of Kampung Pulo is more harmonious with the matrilineal cultural relationship system. The culture is preserved if the members can establish good interpersonal relationships. **Implication:** The study results are expected to contribute to the cultural preservation in Kampung Pulo, Garut. Besides, it might be worth referring to those who research the matrilineal system, either further research related to its relationship with interpersonal relationships or other fields.

Keywords: Cultural relations; interpersonal communication; interpersonal relationship; matrilineal system

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INTRODUCTION

Cultural preservation is closely related to maintaining interpersonal relationships. Relationships between indigenous members aim to help, strengthen, and motivate one another, and share about a culture. This is in line with the concept of the inseparable link between humans and culture, together composing the chain of life (Kistanto, 2017) definitions, and theories about the ways of his life, into the conception about culture. Consciousness thus commenced from the gift of reason, his human instincts and feelings, which are not owned by other beings, such as animals. Leslie White (1973). The understanding that humans and culture are interrelated is the basis for cultural preservation in society (Liu et al., 2023). Humans are not only biological beings but also creators, actors, and developers of culture. Therefore, humans and culture are inseparable. Humans organize themselves into socio-cultural units, into societies. Humans give birth to, create, grow, and develop culture. There is no man without a culture, and vice versa, there is no culture without a man (Hidayat, 2023). Cultural preservation is significant for maintaining a balanced relationship between individuals in a society. The relationship, which aims to support, strengthen, and share cultural values, is a strong foundation of an indigenous community's identity (Liu et al., 2023).

Among the cultural practices carefully preserved in a rural community is the matrilineal system, a system that believes in women as heirs. This system brings women into a central role in family and community life. Kampung Pulo is among the indigenous groups that persistently preserve this matrilineal system. This village is located in Cangkuang, Leles District, Garut Regency, West Java Province. More specifically, it is located in the middle of the Cangkuang Temple area (Muttaqin, 2019). Kampung Pulo is a relic of Eyang Embah Dalem Arief Muhammad, an ancestor or the first spreader of Islam in Cangkuang Village. The residents of Kampung Pulo are the original descendants of Embah Dalem Arief Muhammad. Since the 17th century, Kampung Pulo consisted of seven buildings, six houses, and one mosque. The seven buildings are

intended for the children of Embah Dalem Arief Muhammad. Six houses symbolize 6 girls and a single mosque symbolizes one boy (Syukur, 2016). Until now, the buildings in Kampung Pulo cannot be reduced or increased. They must remain in seven buildings and be resided by six heads of families. If one of the family members is married, they must leave Kampung Pulo. However, if the mother and father have died, they can re-enter Kampung Pulo to inhabit the empty house. However, the ones who get inheritance rights are daughters because those who continue the descendants of Embah Dalem Arief Muhammad are daughters. The only son, symbolized by the mosque building, died when he was about to be circumcised (Syukur, 2016).

The indigenous people who inhabit Kampung Pulo today are the descendants of Embah Dalem Arief Muhammad from the 8th, 9th, and 10th generations. They consist of six families with 20 members in total - 10 women and 10 men. The customary rules apply that the maximum number of residents is 26 people (Sriwardani & Savitri, 2019). The indigenous people of Kampung Pulo are unique. Their lives are bound and regulated by customs and culture. These rules only apply to the indigenous people of Kampung Pulo and their descendants. These rules are passed down from generation to generation from their ancestors and are still believed to date. One of the ancestral legacies that the indigenous people of Kampung Pulo still believe in today is the matrilineal system. The indigenous people of Kampung Pulo are Sundanese who adhere to matrilineal amid other Garut Sundanese communities who adhere to patrilineal. The specificity of matrilineal culture in Kampung Pulo Garut only includes inheritance rights and heirs in heirloom property, such as traditional houses, plots of land, gardens, and rice fields, which are only found in the Kampung Pulo area. Women of matrilineal descent have more favorable access to land. In particular, they are entitled to rice paddies, gardens, and residential land (Phan, 2019). As well as other heirlooms such as krises, spears, kujang, and so on. In this case, heirloom property is inherited only as a right to use, not to be traded to other people. Although the position of women is very central in the traditional community of Kampung Pulo,

the inheritance in the form of position still falls to the male descendants of Embah Dalem Arief Muhammad (Muttaqin, 2019).

The matrilineal kinship system has become an inseparable part of society and is passed down from generation to generation (Jahn, 2023). Therefore, the close relationship between members of the Kampung Pulo is very important in maintaining and preserving the matrilineal cultural relationship system. The matrilineal kinship system makes family relationships closer among the community groups that adhere to it (Warjiyati, 2020). The indigenous people of Kampung Pulo believe in the matrilineal system from generation to generation. Without a good relationship among the indigenous members of Kampung Pulo, this system will not run well and is not sustainable until now. The family relationship is getting closer and more harmonious with the matrilineal system.

The matrilineal relationship is a social and familial system in which descent and inheritance are reckoned through the mother's lineage rather than that of the father. This system plays a significant role in many cultures around the world (Kooria, 2021). Matrilineality and matrilocality refer to specific forms of social organization where women occupy a central position (Blanchy, 2019). This can result in a stronger role for women in society. In matrilineal systems, descent, and family identity are determined by the mother's lineage (Wati & Hoban, 2021). Children are considered part of the mother's family and inherit the family name and family property from the mother's side. Matrilineal relationships can form strong and mutually supportive social groups. As matrilineal families tend to live together or close to one another, they can strengthen social bonds between family members (Ariani, 2016). The matrilineal system significantly strengthens and harmonizes family ties within the Kampung Pulo community, creating sustainable harmony.

Research that specifically analyzes matrilineal culture on interpersonal relationships is still limited. Previous research focuses on the suitability of the matrilineal system in the indigenous people of Kampung Pulo with Islamic law (Muttaqin, 2019), intercultural communication in the inheritance of Urang Pulo myth (Hermawati, 2017), the matrilineal kinship

system, the Rumah Gadang system, inheritance property, and the role of men (mamak) among Minangkabau society (Sukmawati, 2019). This research is different compared to those studies in that it focuses on matrilineal cultural relations in the interpersonal relationships of the indigenous people of Kampung Pulo Garut.

This research is the latest contribution to explore novelty in examining more deeply the phenomenon of the matrilineal system adopted by the indigenous people of Kampung Pulo. By analyzing the aspects of matrilineal values and the value of cultural relations in the interpersonal relationships of the indigenous people of Kampung Pulo, this interpersonal relationship can create harmonious relationships in the indigenous people of Kampung Pulo. This study aims to analyze matrilineal cultural relations in the interpersonal relationships of the people of Kampung Pulo. To achieve the research objectives, this study examines the values of belief in the matrilineal system and the value of matrilineal cultural relations in the indigenous people of Kampung Pulo.

Matrilineal cultural relations in the family relations of the indigenous people of Kampung Pulo contribute a valuable meaning in the context of further research. In the context of cultural preservation, this research is important because it illustrates an integral aspect of Indonesia's cultural heritage, namely the matrilineal kinship system. To adapt to the times, an in-depth understanding of how the matrilineal culture in Kampung Pulo survives and adapts eases the efforts to preserve a unique and valuable culture. This research also analyzes the interpersonal relationships that strengthen the close and harmonious kinship built based on the matrilineal system in the indigenous people of Kampung Pulo.

The results of this study are expected to make a positive contribution to the preservation of culture in Pulo Garut. It is expected to be useful for the development of science and can enrich the treasure trove of knowledge in the field of social science, especially communication science. The results of the study can also be used as a reference for local governments and related agencies in making policies related to local wisdom to further support and help preserve this matrilineal system. The study results are

expected to provide ideas for social science and can be used as reference material for the future for those who research the matrilineal system, in terms of either its relationship with interpersonal relationships or other fields.

RESEARCH METHODS

This research uses a phenomenological study with a qualitative approach to analyze the communication without involving the settings or nature, under the rules of field research. The matrilineal system strengthens the family relationship of the community in Kampung Pulo.

The research object is a thing, unit, or activity that entails certain variations to be investigated (Sugiyono, 2018). Meanwhile, the research subject is the indigenous people of Kampung Pulo. The research subject acts as a source of information or data on the research conducted (Sekaran, 2017). The research was conducted in the traditional house of Kampung Pulo, with observation and interview methods as the main tools.

The informants were carried out using purposive sampling, samples taken, and determined with certain considerations (Sugiyono, 2010). The criteria for the selected informants are indigenous, the original descendants of Embah Dalem Arief Muhammad, indigenous people who have lived in Kampung Pulo for at least 20 years, who certainly have in-depth knowledge related to the matrilineal system believed by the people of Kampung Pulo and the indigenous people who are willing to be interviewed. The selection of individuals as samples or informants is based on the consideration that the researcher recognizes the individual's ability to provide relevant information for the progress of the research. The purposive sampling technique was also applied to ensure the achievement of certain objectives in the research by selectively choosing individuals based on predetermined criteria. Thus, the selected individuals become an integral part of providing the necessary information according to the research need.

In this study, data was collected by applying several data collection techniques. First, data

Table 1 Informant Data

No	Name	Gender	Role
P1	Tatang Sanjaya	Male	Customary Head
P2	Umar	Male	Deputy Customary Head
P3	Uju Kusman	Male	Indigenous people of Kampung Pulo
P4	Eman	Male	Indigenous people of Kampung Pulo
P5	Dirmansyah	Male	Indigenous people of Kampung Pulo
P6	Yayat	Male	Indigenous people of Kampung Pulo
P7	Robi Firmansyah	Male	Indigenous people of Kampung Pulo
P8	Rama Ramdani	Male	Indigenous people of Kampung Pulo
P9	Novi sri Anjani	Female	Indigenous people of Kampung Pulo
P10	Ade M Yusuf	Male	Indigenous people of Kampung Pulo

Source: Research Results, 2023

collection was carried out through observation, systematic observation, and recording of symptoms or phenomena in the object of research. Furthermore, in-depth interviews were conducted as a data collection technique by conducting question-and-answer interactions directly with data sources or subjects that are the focus of the research (Leksono, 2015).

The researchers analyzed the data in several stages, namely reduction, data display, and conclusion drawing (Cresswell, 2014). The reduction results were in the form of original data attachments with a rewritten format of informant questions and answers. The data was presented in the form of data categorization or

grouping based on the research questions, with aspects of matrilineal and cultural relations values. It was presented in a table with highlights of the interview results. The final stage was the conclusion or theorization stage. The results were in the form of tables or images containing keywords or main findings and presentation of the research results by confirming between data and theory to display the novelty. The approach taken with informants began with asking permission from the customary head and deputy customary head. Then, it was followed with a visit to traditional houses and interviewing informants who were willing to be interviewed, but the researchers still paid attention to the criteria of informants (Table 1). The interviews used the language that the indigenous people of Kampung Pulo understand, Sundanese with simple words.

RESULTS AND DISCUSSION

Interpersonal communication among the indigenous community members is highly necessary to maintain a good relationship, which is one of the factors in managing harmony. This harmony occurs in the matrilineal system of the Kampung Pulo indigenous community (Malhotra et al., 2018).

The indigenous people of Kampung Pulo in the area of Garut still believe in and follow the legacy of their ancestors, the matrilineal system. The system is outlined according to maternal descent. Among other Sundanese cultures that adhere to patrilineal, the indigenous people of Kampung Pulo still believe in matrilineal as a mandate from their ancestors. They believe that whatever their ancestors did, their descendants must follow them. This is in line with P1's statement:

Following in the legacy of the ancestors, because whatever they do, their descendants must also follow it. (Interview informant P1, 21/05/2023).

The indigenous people of Kampung Pulo adhere to the matrilineal system because Arief Muhammad's male descendants died and left six daughters who became his heirs. This is in line with P7's statement:

Because in the past, Arief Muhammad's children had six girls, one of whom died, it was the girls who received the inheritance. (Interview informant P7, 21/05/2023).

The matrilineal system of the indigenous people of Kampung Pulo originated from the story of Arief Muhammad, who had seven children—six girls and one boy. The boy died during circumcision and was paraded by the indigenous people of Kampung Pulo. Until now, it has been believed that the inheritance falls on the descendants of girls. This is in line with P4's statement:

Arief Muhammad's son died, so the inheritors are the six daughters who succeeded him. (Interview informant P4, 21/05/2023).

The indigenous people of Kampung Pulo respect the decisions of their ancestors. Whatever his ancestors had done, Arief Muhammad's descendants could only follow him. This is in line with P8's statement:

As descendants, we can only follow the legacy of our ancestors. (Interview informant P8, 21/05/2023).

The people of Kampung Pulo have lived for generations and are bound by customary law. Therefore, someone who lives within the scope of customs cannot be arbitrary, especially in carrying out customs and culture. This is in line with P9's statement:

Living in an indigenous community, you can't just change the customs and culture that have been passed down from generation to generation. (Interview informant P9, 21/05/2023).

Anyone who is a descendant of Arief Muhammad must be aware of his position as someone who was born and became part of the indigenous community, striving to always maintain the heritage that his ancestors believed in. As P6's stated:

That's how it ought to be, just as his ancestors did. (Interview with informant P6, 21/05/2023).

Correspondingly, anyone who is a

descendant of Arief Muhammad must know all the rules that have been stated and believed. Natural law is believed to occur if any customs are violated. This is in line with P2's statement:

Leave it far from all natural rules since it is thought that there are natural laws governing whatever is broken. (Interview informant P2, 21/05/2023).

A strong belief in whatever the ancestors have done makes the indigenous people of Kampung Pulo follow that belief to avoid problems. P3 stated:

Whatever the ancestors did must be done by us as well to be away from the laws of nature. Interview informant P3, 21/05/2023).

According to informants, these problems are not felt by all people at Kampung Pulo, but only by those who violate them. For those who believe, their lives remain harmonious because they avoid anything that will become a problem. This is in line with P5's statement:

To live in one customary unit, there are not many problems because there are natural laws for those who violate them. (Interview with informant P5, 21/05/2023).

Born from a scope bound by custom, the indigenous people of Kampung Pulo cling to the beliefs of their ancestors, such as this matrilineal system. This is in line with P10's statement:

Because we were born into a family that adheres to customs and traditions, we still adhere to the matrilineal system. (Interview with informant P10, 21/05/2023).

The matrilineal system is fully believed because it is embedded in the conscience of the indigenous people of Kampung Pulo. This belief does not come from a written belief but has been believed after being a descendant.

The following Table 2 are some aspects of the main findings related to the values of the matrilineal system of the indigenous people of Kampung Pulo.

The main aspects of the findings are related to the values of the matrilineal system of the indigenous people of Kampung Pulo, such as

Table 2 The value of the matrilineal system

Informant's Initial Statement	Statement
P1,P6,P8	Following Legacy of Ancestors
P2.P3,P5	Natural Law
P4,P7	Female Heirs
P9,P10	Living in a Customary Environment

Source: Research results, 2023

following the legacy of ancestors, avoiding natural law, the strong belief in receiving inheritance rights to six daughters, and living in a customary environment that cannot be arbitrary, relevant to the theory of cultural relations. This theory emphasizes that the basic principle of cultural relations theory is cultural values, which are the main factor in building a relationship (Hidayat, 2023).

Culture affects the communication process, and vice versa, communication affects culture (Hendrith, 2018). Interpersonal communication is defined as various types of interactions that involve the formation, sharing, and negotiation of meaning between communities or individuals who feel part of the community and see themselves as different ethnic or cultural groups (Nurbani, 2018).

In this matrilineal system, descent according to the mother's line is seen as very important, giving rise to closer and deeper interpersonal relationships among community members (Putri et al., 2019). The relationship is created from interaction and communication between customary members. Communication is one of the important aspects of life because humans must fulfill their needs to determine the success of a family (Abriyoso et al., 2012).

Following the ancestors' legacy for the indigenous people of Kampung Pulo is a provision that holds values and occurs without any written rules. This belief is relevant to previous research that "the indigenous people of Kampung Pulo believe in the values inherited by the ancestors as in Kampung Pulo" (Muttaqin,

2019).

For the indigenous people of Kampung Pulo, following the legacy of their ancestors is their main task in seeking to preserve their heritage. By trusting and believing in what is inherited, the indigenous people of Kampung Pulo tend to avoid anything that would conflict with their beliefs (GGL, 2024). A person tends to accept and believe what his culture does. Individuals also tend to ignore and reject things that are contrary to the truth and their beliefs (Ayuni et al., 2022).

Following the ancestors' legacy in matrilineal Kampung Pulo is also relevant to public relations activities, namely cultural transactions. This cultural transaction creates cultural acculturation between non-indigenous people who live side by side with the community in Kampung Pulo. In this case, it is relevant to the people who inhabit Kampung Pulo because they do not all come from Arief Muhammad's descendants alone. Some of them are husbands who follow their wives. In this case, matrilineal, in addition to opening cultural transactions, also aims to emphasize that culture is organic or formed due to hereditary cultural forces (Holekamp & Sawdy, 2019).

The belief to follow the ancestors' legacy is built on the strong interpersonal relationships of the people of Kampung Pulo Garut because to maintain the legacy, it is necessary to have a good understanding between customary members to follow the rules or regulations. In this case, mothers in the indigenous community of Kampung Pulo play an important role in passing on matrilineal culture because they can provide information to their children regarding the customary rules in Kampung Pulo (Hermawati, 2017).

Each tradition has its unique sanctions, for example, in the matrilineal system among the people of Kampung Pulo. There are sanctions related to the harmony of nature. This is relevant to previous research that the indigenous people of Kampung Pulo believe that if ancestral heritage is not carried out, it causes natural law. "Currently, they still maintain the culture as a tribute to their ancestors, and there is a threat that they will encounter a disaster once they do not follow the rules" (Muttaqin, 2019). To prevent this, the indigenous people of Kampung

Pulo still adhere to the matrilineal system. The goal is to avoid the laws of nature. "Society is the unity of human life bound by a system of customs. Every region in Indonesia needs Adat as a guideline to uphold human values and morality. Components consistently placed by the customary head will be bound to the relevant rules and values (Perbawasari et al., 2023).

If these values are violated there will be a natural law for the indigenous people who commit the offense. In a customary environment, life cannot be lived with complete freedom because it is bound by the applicable law. Accordingly, customary law has a traditional nature based on the sacred will of the ancestors. The will of the ancestors is always respected to maintain the legal order".

Living in a traditional environment means being bound by the rules of his ancestors (Akpabio, 2023). This causes Arief Muhammad's descendants to believe and maintain their ancestral heritage to comply with all rules, including matrilineal because it has long been created by their ancestors. This causes Arief Muhammad's descendants from childhood to believe in and avoid anything that will cause natural law (Triwulan, 2006).

The matrilineal kinship system is completely believed by the people of Kampung Pulo because the ancestor who was first inherited was Arief Muhammad's daughter. It can be explained by the fact that community members draw the line of descent upwards through the mother, the mother of the mother, and then upwards until the woman is found as their ancestor. The legal effect is that the mother's family and the child inherit from the mother's family. This inheritance system is called communal thinking or togetherness (Thaher, 2006). Property belonging to matrilineal lineages is considered communal property (hard to pusako). However, there is also individually acquired property (hard to pancaharian). These types of property can be inherited differently (Stark & Yahaya, 2021). Therefore, the matrilineal system is a system in which women are more important than men in terms of inheritance. Millions of Muslims on the Indian Ocean coast adhere to the matrilineal system for several centuries, which focuses on the mother in terms of descent, *hablum minannas*, property ownership,

and power (Kooria, 2021).

The matrilineal kinship system places women in a crucial position in the family; these interests include the right to inheritance, the right to make decisions, marriage, and so on (Agustin, 2022). However, in the indigenous community of Kampung Pulo, the matrilineal system is formed only in the form of property and heirlooms. In this case, heirloom property is inherited only as a right to use, not to trade with other people. Although the position of women is central in the traditional community of Kampung Pulo, the inheritance in the form of position still falls to the male descendants of Embah Dalem Arief Muhammad (Muttaqin, 2019).

The nuclear family, especially the mother, is dominant in the process of inheriting myths to the next generation. Mothers have more time to interact with their children and grandchildren than father. In matrilineal kinship systems, women have more control over their children by informing them about the cultural heritage that their offspring should follow (Lowes et al., 2022). With their maternal instincts, psychologically, the mother is close to her child. In this case, the inheritance of cultural customs occurs because of the interaction between the mother and her child, so that the child's subconscious has been built. The family environment is the first and main aspect that influences the behavior of offspring. They spend more time in the family environment so the family has a prominent role in developing the culture and heritage of their ancestors (Natsir et al., 2021).

The people of Kampung Pulo believe that heirs from the female line (Matrilineal), in addition to being inherited organically, are also believed to have cultural relationship values, relationships built due to strong interpersonal relationships and beliefs among the community.

The matrilineal system of the Kampung Pulo indigenous community is believed to increase family harmony for generations. By maintaining togetherness between customary members, the relationship becomes more harmonious. As P7 stated:

So far, we keep whatever the togetherness. (Informant interview P7, 22/05/2023).

This proves that a good relationship

between customary members will bring harmony, especially in the family. As happened in Kampung Pulo, there are only six heads of families, and their residence is symbolized by six traditional houses and one mosque. This requires the indigenous people of Kampung Pulo to help and look after one another. P2 stated:

Take care of one another because we'll go to the closest one if there's something wrong." (Informant interview P2, 22/05/2023).

Six traditional houses and one mosque in Kampung Pulo and the community within need to create a safe, comfortable, and peaceful atmosphere, especially since they are fairly far from other residential areas. P4 stated:

We get along well with each other because if there is anything, we will go to the nearest one. (Informant interview P4, 22/05/2023).

With only six traditional houses in Kampung Pulo, togetherness is something prioritized because family is above all. P6 stated:

Write to one another in anything, because if anything happens, it will come to the closest family. (Informant interview P6, 22/05/2023).

The togetherness within the people of Kampung Pulo is diverse, such as maintaining gardens, rice fields, and houses. Indigenous people always work together so that the inheritance is well preserved. This is in line with the statement of P10:

Mutual cooperation, everything together. (Informant interview P10, 22/05/2023).

Living in a traditional environment certainly has rules to obey, but the rules are not always written. These rules are always followed as well as possible. They get along well with one another in real life. This is in line with P5's statement:

Not doing strange things, getting along with each other. (Informant interview P5, 22/05/2023).

Mutual respect does not only occur among the indigenous people of Kampung Pulo; native people and immigrant communities must

respect one another with the provisions in the community. P9 stated:

Respect the customs. If you are a part of this place, you must be ready with whatever is regulated here. (Informant interview P9, 22/05/2023).

The matrilineal system makes indigenous people always work together so that relations become more harmonious because the inheritance rights passed down are not only properties and objects but also the sources of livelihood. P3 stated:

If there's anything, it's always together. (Informant interview P3, 22/05/2023).

The togetherness is upheld by not only the community but also the government. P1 stated:

From the community here and from the local government, there is togetherness to maintain the traditional traditions of Kampung Pulo. (Informant interview P1, 22/05/2023).

The relationships maintained can be misunderstood between the original community (Arief Muhammad's original descendants) and the immigrant community (couples who have married Arief Muhammad's descendants). Some are reluctant to accept the situation because they are not accustomed to the matrilineal customs and culture. The indigenous people responded with tolerance. P8 stated:

Tolerance and belief in all the applicable customs. (Informant interview P8, 22/05/2023).

The following Table 3 are some aspects of the main findings related to the value of cultural relations among the indigenous people of Kampung Pulo.

Togetherness is the main value that underlies the harmony of the Kampung Pulo indigenous community. There is a prohibition on working outside the customary environment in finding a livelihood. This prohibition is enforced to maintain the values and traditions found in Kampung Pulo. For the indigenous community, strong interpersonal relationships can create togetherness due to a sense of belonging and connection between individuals

Table 3 Cultural Relation Value

Informant Initials	Statement
P1,P3,P6,P7	Togetherness
P4,P5	Get Along
P8,P9	Mutual Respect
P2	Nurturing Each Other
P10	Mutual Cooperation

Source: Research Results, 2023

in the indigenous community (GGI, 2024).

This is relevant to the previous research result that in the customs of the Kampung Pulo, earning a living outside the customary village area is not allowed. As a result, most of them are farmers with agricultural land owned in the traditional village area. Some become traders around the complex of Cangkang Temple because it is used as a tourist attraction. There is also one person who is an employee of the archaeology department.

Maintaining togetherness is a positive action to create a harmonious atmosphere. Harmony will not occur if interpersonal interactions are not qualified (Awi et al., 2016). This informant's statement corresponds to the previous research that family life requires good relationships, including a harmonious atmosphere, which can be built through mutual understanding, openness, caring, mutual respect, and meeting each other's needs (Muttaqin, 2019).

The harmonious life that occurs in the indigenous people of Kampung Pulo is formed from interpersonal relationships that are peaceful, serene, and prosperous. This is reflected in the traditional house building of Kampung Pulo, which consists of six houses and one mosque. The community believes that with a limited number of houses and residents, they strive to always get along in their lives (Gayatri et al., 2019). The importance of deliberation and agreement in the family highlights the value of togetherness that should be the basis without causing conflict or dispute cause conflict or dispute (Sukma, 2024). As the family is a small community, the leader in the family is entitled the responsibility. Structured communication patterns will build a balanced

and stable relationship. However, imbalances in communication patterns will result in tensions within and other family relationships (Yu et al., 2017).

The indigenous people of Kampung Pulo are synonymous with mutual respect because long ago, Kampung Pulo was not inhabited by Muslims only. Some of them were Hindus (Izzati et al., 2021). In this case, the ancestors of the indigenous people of Kampung Pulo have applied mutual respect between customary members long before the existence of this matrilineal system. In the end, this attitude has also been embedded in the interpersonal relationships of the indigenous people of Kampung Pulo. This has created harmony in families and indigenous communities, showing how togetherness and harmony in indigenous communities and families are the result of strong interpersonal relationships and mutual respect (Megan, 2019).

Mutual nurturing by the indigenous people of Kampung Pulo corresponds to the statement “silih asuh means guiding, nurturing, fostering, maintaining, and directing each other with full attention to achieve physical and spiritual well-being.” (Dewi, 2019). In this case, the indigenous people of Kampung Pulo always love and look after each other. Symbolized pua through six traditional houses consisting of three houses facing each other. It is believed that the houses facing each other have a goal from their ancestors, so Arief Muhammad's six daughters live close together and take care of each other (Rustiyanti, 2018).

Through the PR theory approach, people's communication behavior is an integral part of the aspects and values that are built and agreed upon naturally. The cultural approach aims to understand individual behavior by assuming the need for cooperation, so that each individual is interdependent, and this encourages interaction to build a relationship (Tarto et al., 2023). Sundanese cultural values that are still inherited and developed in Sundanese culture are religious values, politeness, silih asah, silih asih, silih asuh, and the value of mutual cooperation (Perbawasari et al., 2023).

Gotong royong is a real social behavior and has become a rule in the social life of the community for generations (Subagyo, 2012).

Gotong royong that occurs in the indigenous people of Kampung Pulo has been marked by inheritance such as rice fields, gardens and so on which are carried out by their descendants. This is a form of interpersonal relations to maintain and defend heirloom property (traditional houses, plots of land, gardens, and rice fields, which are only found in the Kampung Pulo area. As well as other heirlooms such as keris, spears, kujang, and so on) to be maintained.

The harmonious relationship among the people of Kampung Pulo corresponds to the human relations theory approach which emphasizes that the main purpose of interacting is not the result but the importance of building and maintaining relationships between individuals involved in the interaction (Hidayat, 2022). Maintaining harmonious relationships is characterized by understanding the character of the individuals involved, holding back the emergence of conflict, being open to each other, thinking positively, and working together to maintain communication (Utamidewi et al., 2017).

The maintenance of good interpersonal relationships between the people of Kampung Pulo makes the family relationship closer and more harmonious. Togetherness, harmony, mutual respect, nurturing, and mutual cooperation are attitudes that reflect the success of the interactions built by the indigenous people of Kampung Pulo. The interactions built by the indigenous people of Kampung Pulo create interpersonal relationships that result in the community getting along harmoniously.

The maintenance of good interpersonal relationships between the indigenous people of Kampung Pulo makes the family relationship closer and more harmonious. Togetherness, harmony, mutual respect, nurturing, and mutual cooperation reflect the success of the interactions. The interactions create interpersonal relationships that result in harmony (Pratala et al., 2024).

There are communication patterns in interpersonal relationships that strengthen matrilineal in the form of cooperation, harmony, mutual respect, nurturing, and mutual cooperation. As well as a shared belief and mutual agreement that women as heirs are inherited only in the form of heirloom property

(traditional houses, rice fields, gardens, and other heirlooms such as krises and kujang) and not by receiving heirs as the position or head of the family. This causes the indigenous people of Kampung Pulo to maintain a matrilineal culture up to date.

CONCLUSIONS

The success of the matrilineal system is bound to the interpersonal relationships that strengthen family ties among the indigenous people of Kampung Pulo. The system is successfully preserved for the close relationship among the customary members. This happens because they follow the legacy of their ancestors, the female heirs, as they avoid the natural law and live and be born in a traditional environment. The matrilineal system is also influenced by the values of cultural relations, which comprise elements, such as togetherness, harmony, mutual respect, mutual assistance, mutual care, and the spirit of gotong royong. They achieve harmony with this matrilineal system.

The study results are expected to contribute to the preservation of culture in Kampung Pulo, Garut. Also, it is expected to enrich the treasure of knowledge in the field of social science, especially in communication sciences. Furthermore, they can be a reference for local governments and related agencies the policy-making and enforcement related to local wisdom to further support and help preserve this matrilineal system.

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