

The Role of Indigenous in Maintaining Traditional Ritual and Transfer Knowledge to Next Generation

Titi Nurhayati¹, Uyu Wahyudin², Iip Saripah³, Joni Rahmat Pramudia⁴
^{1,2,3,4}Universitas Pendidikan Indonesia, Bandung, Indonesia
Email: titinurhayati@upi.edu

Abstract

The role of women is very important in instilling the noble values of motherhood culture and noble values that must be preserved even though the times have changed where there are modernization challenges. Responding to globalization while maintaining the noble values of culture requires efforts to cultivate and form characters that are able to adapt to changes while maintaining local wisdom, because education is actually a civilizational process that cannot be separated from the role of women to realize it. This research aims to find out the role of indigenous women in maintaining traditional rituals and providing knowledge to the next generation in Kasepuhan Sinar Resmi. This field research uses survey or observation methods in the field, interviews with Ambu (traditional leaders) and Abah (traditional leaders), and Focus Group Discussion (FGD) with 12 traditional leaders and elders to obtain data as a primary source. The research approach used is a sociological, historical, and normative approach. The participation of women can be seen in the daily life of the indigenous people of Kasepuhan Sinar Resmi in maintaining and implementing the noble cultural values of their community "Mother earth, father of the sky, queen of the land" which in essence in their lives the community must preserve nature in the rice culture society.

Keywords: Culture, Women, Indigenous.



A. INTRODUCTION

Indigenous women as part of indigenous communities have an extraordinary role in nation building. In addition to being the vanguard and guardian of the cultural values and local wisdom of the archipelago, they also have a big role in economic resilience, social roles, and preserving the natural environment. Unfortunately, many indigenous women still receive stigma and discrimination due to a strong patriarchal culture, lack of involvement in the development process, gender-based violence, and entrenchment in poverty, among other issues.

This study will illustrate the role of women in indigenous communities in maintaining the noble values of culture and customs. Empowerment is the level of autonomy and self-determination within communities and societies. This allows them to represent their interests in a responsible and self-determined manner, acting on their own authority. It is the process of becoming stronger and more confident, especially in controlling one's life and claiming his rights. Empowerment is the process of obtaining basic opportunities for marginalized people, either directly or through the help of unmarginalized people who are willing to share their own access to those opportunities. This also includes actively thwarting attempts to deny such opportunities. Empowerment also includes encourage, and develop skills for self-

sufficiency, with a focus on eliminating the future need for charity or well-being in groups of individuals. Rappaport (1984) stated that empowerment is seen as a process: a mechanism by which people, organizations, and communities gain control over their lives. This process can be difficult to start and implement effectively (Rappaport et al., 1984). Empowerment in the context of society is the ability of individuals who join the community and who build the empowerment of the community concerned. A society where most of its members are physically and mentally healthy, educated will certainly have a high level of empowerment (Awang, 2010).

Limited knowledge and differences between men and women are further aggravating women in Indonesia. This makes women helpless (Nadia, 2022). For example, in terms of customs that apply to indigenous peoples, namely patrilineal, matrilineal, and bilateral. In patrilineal societies such as the Batak ethnicity, in the Lampung and Flores ethnicities, the son will be the heir as well as the head of the family of the father's successor. In fact, women play a dominant role in earning a living by taking care of fields, houses and other workers. In decision-making, women do not have the right to give advice or opinions, while (male uncles) have the power to rule, often uncles also take part of the inheritance, and even control it. In a bilateral society, such as in Java, it is more important to accept the ragil or the youngest child who used to accompany his parents.

Facts and Analysis 'Grounding the Dream of Sustainable Development Goals in the Indigenous Women's Review' in 2020 which showed that as many as 67.4% of indigenous women had never been involved in development consultations that took place in their respective customary areas, 33% stated that they had or had experienced difficulties in obtaining nutritious food, 87.8% felt that poverty still occurred in their communities, 38.9% stated that child marriage was still occurred in indigenous communities, and 14.6% stated that physical/sexual violence from husbands or girlfriends was experienced by indigenous women. This analysis is the result of research conducted by "PEREMPUAN AMAN" with 1,116 indigenous women as participants and involving 31 indigenous communities in 44 villages. The study aimed to find out the role of indigenous women in maintaining traditional rituals and providing knowledge to the next generation in Kesehatan Sinar Resmi.

B. METHOD

This field research used survey methods or observations in the field, interviews with *Ambu* (traditional chiefs) and *Abah* (traditional leaders), and Focus Group Discussions (FGD) with traditional leaders and elders totaling 12 people to obtain data as a primary source. This research was conducted in Kesehatan Sinar Resmi Ciselok, Sukabumi Regency in June-October 2024. The research approach used is a sociological, historical, and normative approach. The historical sociological approach is a way of approaching a phenomenon that occurs in society by paying more attention to the pattern of relationships in the place of social life and the normative approach is used to see if there is a match between the data obtained from the research

results and customary norms.

Meanwhile, data collection was carried out by systematic interviews and questions and answers, both directly and indirectly with respondents. Observation is carried out by direct observation of matters related to the object and subject of the research by systematically recording the phenomenon being studied. Observation is a conscious effort that is carried out systematically, with standard procedures. This study has obtained ethical approval issued by the Research Ethics Committee of the Poltekkes Kemenkes Bandung No: 20/KEPK/EC/X/2024.

C. RESULT AND DISCUSSION

1. The Indigenous People Profile of the Kasepuhan Sinar Community

The indigenous people of Kasepuhan Sinar Resmi are the indigenous people of Sirna Resmi Village in Cisolok District in Sukabumi Regency. It is located around Mount Halimun Salak National Park. From the hereditary story, it was revealed that the Kasepuhan community was a remnant of the Pajajaran Pakuan Kingdom. The Kasepuhan indigenous people in this area consist of three areas, namely the Cipta Gelar, Sinar Resmi and Cipta Mulya indigenous peoples located in Cisolok, Sukabumi area, which is one of the traditional villages of Kasepuhan Banten Kidul which still maintains cultural preservation in the area including the Ciletuh Geopark.

The indigenous people of Kasepuhan Sinar Resmi are a community with all their local wisdom who in their daily lives carry out traditional social culture that refers to the characteristics of Sundanese culture in the 18th century. Kasepuhan Sinar Resmi is one of the eleven kasepuhan in the South Banten region. This community lives from generation to generation, this identity is still maintained and strengthened as a form of gratitude and respect for ancestors born from the historical process that was interrupted in the passage of time to continue to uphold the dignity and rights of origin as the nation's cultural identity and cultural heritage. With the system passed down by the ancestors, the indigenous people of Kasepuhan Sinar Resmi govern their entire lives both as individuals and as different social and religious groups, which are different from each other. These systems are maintained and fought for as a source of the spirit of life contained in the customary system that is still cultivated and preserved.

Along with the development of the times and the rate of growth in all fields and responding to this, one of the priority programs within the Indigenous Peoples Association of Kasepuhan Banten Kidul is to hold the Seren Taun Traditional Ritual Event which is a responsive attitude to the aspirations of indigenous peoples around Kasepuhan Sinar Resmi, as proof of its active role in efforts to improve the quality of human resources and respect for heritage ancestors by maintaining and preserving the characteristics of their indigenous culture. The basic foundation of customs cannot be separated from the support of regional or central pre-marriage programs that must be developed in the fields, namely strengthening brotherhood, awareness of religious education, character and maintaining cultural customs. The indigenous people of Kasepuhan Sinar Resmi have never been separated from several life philosophies that

have been integrated into the soul of their people. A philosophy that guides people's lives. In social life, the basis of Kasepuhan customary law is the philosophy of life, "*tilu sapamilu, dua sakarupa, hiji eta eta keneh*", which literally means 'three in one face, two similar, shape, that one too'. This value system contains the understanding that life can only go on well and peacefully if it is fulfilled with three conditions, namely: determination, speech and *lampah*, (intention or thought, speech and action) must be in harmony and responsible to *incu-putu* (descendants of Kasepuhan residents) and elders (parents and ancestors) of soul, body and behavior, must be consistent and ethical. The traditional beliefs of *sara*, *nagara*, and *mokaha* must be harmonious and not contradict each other. *Sara* means that society will always respect the ancestral traditions of the creator of the universe. *Nagara* (Sundanese) means that people will always follow the rules set by the state. *Mokaha* (Sundanese) means everything that governs social life between humans

In addition to guidelines for socializing between communities, the *kasepuhan* community has interaction with nature. Through the philosophy of "Mother Earth, Father of the Sky, Land of the Queen", the people must maintain the integrity of the earth and everything in it so that the balance of nature is maintained. Based on this philosophy, the people of Kasepuhan have the belief to continue to maintain what has been inherited by their ancestors, both maintaining relationships with other humans and maintaining relationships with nature. One of the ancestral heritages that is still applied in the life of the Kasepuhan community is the farm/huma (*rurukan*) and rice field farming system which is carried out once a year. This agricultural system is not only an agricultural activity that generally leads to productivity, but is more oriented towards a strong interaction between society and God, society and society and nature. In managing the agricultural system, starting from preparing the land to resting the land, it is always followed by a series of accompanying traditional ceremonies or rituals that have been inherited by the ancestors.

The Cipta Galar Community, Sinar Resmi, and Cipta Mulya are communities with rice field culture and mixed rice fields, so they can be called rice culture communities. Rice culture people believe that rice is the same as humans. Rice is considered to have a spirit and soul and its life cycle and body parts are similar to humans. Planting rice is not a livelihood for the people of Kasepuhan, but a part of life. The characteristics of the community are independence, peace, and great respect for good manners. Their views on life and behavior are inseparable from the rites of rice culture. This rice culture community has some unique values and beliefs about rice. In the twenty general principles of rice cultivation communities in South, Southeast and East Asia according to Hamilton (2003) in Kusdiwanggo (2017), one of them explains the relationship between rice and women, namely the fertility of the Rice Goddess is manifested in the fertility of women, so that the personification of the Rice Goddess is a woman.

In the Kasepuhan community, local food institutions play a big role in realizing the family economy. This can be seen from the great role of *leuit* for the community. *Leuit* is not only a place to store agricultural products but also as a household food

security. The process of agricultural exploitation also pays attention to the role of women. Agricultural activities give women a balanced task so that their role in development is quite large. Local communities also determine the direction of sustainable self-reliance. Local communities traditionally have rules that preserve the environment so that resources are protected from damage. The Kasepuhan community only has one harvest cycle in a year. This agricultural pattern is based on the traditional view that the soil is associated with mothers who give birth once a year.

2. Traditional Rituals Performed

Traditional rituals carried out in Kasepuhan prioritize the role of women to maintain cultural preservation, including processions for fields (Huma) and rice farming. The agricultural system in Kasepuhan Sinar Resmi is divided into fields (huma) and rice fields. Both have differences in the procession ranging from preparing land for cultivation to resting land that has been used. There are several main activities that must be carried out by the Kasepuhan community, namely: First, ngaseuk. Ngasek is the start of rice planting activities by putting seeds into the aseuk hole. Second, beberes mager, which is a ritual to protect rice from pests. This activity is carried out by hunters in the Abah field (the field belonging to the kasepuhan) by reading prayers. This activity is carried out around the month of Muharram. Third, ngarawunan, which is a ritual to ask the contents of the rice to grow thriving, perfect and without disturbance. This activity was carried out by all incu putu to ask for prayers to the abah through the pamakayaan section. Ngarawunan is carried out after the rice is three months to four months old. Fourth, mipit, which is the first rice harvest carried out by Abah as a sign of the harvest season. Fifth, Nutu is pounding the harvested rice. Sixth, cooking rice using rice that is first harvested, two months after harvest or also known as nganyaran.

After all agricultural activities are completed, a Closing Nyawelcome activity is held which signifies the completion of all agricultural activities in the rice fields which is marked by celebrations. One of the important series of agricultural activities regarding the main rice field farming system after the Seren Taun ceremony is Turun Nyambut. The Descent Nyawelcome activity is a sign of the beginning of the period to plow the rice fields and prepare the land for planting rice again. This ceremony was held to celebrate that year's harvest and as entertainment for people who had been working for a year in agriculture. The series of events began with deliberation first involving all incu putu to determine the amount of budget needed. After the deliberations are over, the handover of the hajj is carried out. Kolot overtime and the head of ranggeyan gathered to discuss the amount of costs borne per person for the concurrent costs that will be handed over to Abah. After the submission of the hajj, Abah performed the hajj to the karamat (astana) of his ancestors. After the deliberations were over, the handover of Ponggokan was carried out. Kolot overtime (village head/hamlet) and the head of Ranggeyan gathered to discuss the amount of costs borne per person for the cost of Serentaun which will be handed over to Abah. After Serah Ponggokan, Abah made a pilgrimage to the Karamat (Tomb) of his

ancestors.

3. Mother Nature, Bapak Langit, and Teacher Victim vs Food Intensification Program

The main livelihood of the community is farming both in the fields and rice fields. The agricultural pattern of the Kasepuhan community rests on hereditary knowledge of how to farm which depends on the existence of belief in nature. The concept of mother earth is the father of the sky, (Mother is interpreted as the same as the earth, while father is equated with the sky, and Teacher prey means teacher prey". The Kasepuhan people grow local grains that they call bitter melon. They recognize no less than 100 species of rice. Generally, the community utilizes about 50 species.

The Kasepuhan Sirna Resmi community still maintains the traditional way of farming. They cultivate the soil and plant it once a year. They do this to honor Mother Earth. This earth is a living thing. Therefore, tradition teaches about agricultural rites. Before cultivating the land, they perform a ceremony. According to their belief, to cultivate the soil, it is necessary to say the reason because this earth is a polluted creature. That's what they did. Officially their religion is Islam and there is a mosque in the middle of the village. However, they still give ceremonies or offerings to Dewi Sri. Rice in the concept of kasepuhan is interpreted as Dewi Sri (Mother), so that from planting to harvesting and cooking and eating it using certain respectful procedures

As stated by Berkes, the main strengths of local knowledge systems in this aspect are 1) Self-interest, in the sense that local knowledge is an important key to conservation efforts, because its power comes from 'within' and not from 'outside'. 2) Cumulative knowledge system, in the sense that local knowledge is the accumulation of ecological adaptation patterns of local communities over centuries. 3) Knowledge has the potential to help design effective resource conservation efforts, due to local support and high levels of adaptation and practitioner consideration.

Indigenous women act as guardians of the nation's diversity and identity, and formulate follow-up actions so that they remain part of the Indonesian women who must be protected, so that they remain safe, prosperous and fulfil all their rights. The existence of nature is caring, gentle, fertile, and nurturing. The myth of Dewi Sri as the goddess of fertility in Javanese society symbolizes fertile land as a source of life and provides prosperity for humans. In general, this concept is related to the existence of women in building a balanced civilization (Huriani, 2021). According to Weisman (1994) the existence of women's space is identified with left, bottom, bottom, earth, back, spiritual and seaside (Weisman, 1992). The domain of women's space contains secondary, feminine, and closed values (Febrianto et al., 2017). Home is often considered a woman's domain, and the workplace means a man's domain. Residences where women do unpaid work are considered private spaces. The home is also defined by secondary values such as love, care, tenderness, and household. This literature review facilitates a multidimensional, relational, and process understanding of women's empowerment and resilience. Because this kind of difference, women are always left behind in their roles and contributions in the life of the family, society,

nation, and state. Social constructions place women and men in different social values (Febriyani et al., 2020).

According to Kabeer's definition (1999: 346), empowerment is "the process by which those who have been denied the ability to make strategic life choices acquire that ability". The basis of Kabeer's (1999) empowerment theory as the ability to make first-level decisions that produce the desired outcome combines three interrelated dimensions: resources, agency, and achievement (Kabeer, 1999). Rowland (1998) distinguishes between power at the personal and societal levels, as well as by close relationship using three different categories: power within, power with, and power for (Rowlands, 1998). Lukes' (1974) three-dimensional view of power provides insight into the extent to which studies, frameworks, and indices are involved with structural forms of power. His perspective highlights that measuring involvement in decision-making is behavioral analysis and does not examine covert conflicts (e.g. whether complaints are conveyed or power is exercised in such a way that perceptions are manipulated) (Hathaway, 2016). Based on the concept of "critical awareness" Freire (1996), alternative awareness of gender cultural norms, communication processes and knowledge transfer can strengthen the concept of power towards empowerment. This highlights the relevance of understanding the embedded socio-cultural roots of gender relations (Freire, 1996) (Leder, 2016). According to WHO, as a concept, and model of practice, empowerment is also used in health promotion research and practice. The main principle is for individuals to gain greater control over the factors that affect their health status (World Health Organization (WHO), 2018). To empower individuals and gain more equity in health, it is also important to address health-related behaviors.

Sen's (1999) approach to quality of life is based on what people "have reason to appreciate". Hence the meaning of empowerment as "one's capacity to make effective choices; i.e., the capacity to turn choices into desired actions and outcomes" (Dang, 2014). The indicators they use are asset rewards for private agencies, the capacity to make choices of psychological, informational, organizational, material and, social goals. According to Jim Ife & Frank Tegeriero (2008), there are at least six dimensions of community development or empowerment and they all interact with each other in a complex form. The six dimensions are: 1) social development, 2) economic development, 3) political development, 4) cultural development, 5) environmental development, 6) personal/spiritual development (Ife & Tesoriero, 2008), (Akhyadi et al., 2020).

However, other communities will reflect a different picture and require different priorities in the development process. The important point is that the six aspects of community development are very important and in order to have a truly healthy and functioning society, it is necessary to achieve a high level of development for all six dimensions as a whole. Developers of community development programs must pay attention to these six dimensions and the goal must be to maximize development in all dimensions.

Schuler, Hashemi and Riley in Soeharto (2008) developed several empowerment indicators, which they refer to as the Eindex or empowerment index. First, freedom of mobility: the ability of the individual to go outside the home or area of residence. This level of mobility is considered high if the individual can go alone. b) Ability to buy 'small' commodities: the ability of the individual to buy daily necessities (rice, kerosene, cooking oil, spices); need himself. For the above indicators, high points are awarded to individuals who can make their own decisions without asking permission from their spouses; especially if he can buy these items using his own money. c) Involved in making household decisions: being able to make decisions on his own or with his spouse regarding family decisions, d) Relative freedom from family domination, e) Legal and political awareness (Suharto, 2005)

Nugroho (2008) stated that there are four empowerment indicators, namely 1) Access, in the sense of equality of rights in accessing productive resources in the environment. 2) Participation in utilizing these limited assets or resources. 3) Control, that men and women have equal opportunities to exercise control over the use of these resources. 4) Benefits, that men and women must both enjoy the results of resource utilization or development together and both succeed. To find out the focus and objectives of operational empowerment, it is necessary to know various empowerment indicators that can show whether someone is empowered or not. So that when the empowerment program is delivered, all efforts can be concentrated on what aspects of the change target (e.g. poor families) need to be optimized.

UNICEF proposes 5 dimensions as a benchmark for the success of community empowerment, consisting of well-being, access, critical awareness, participation and control. The five dimensions are dynamic analytical categories, related to each other synergistically, mutually reinforcing and complementary. Here is a more detailed explanation of each dimension: 1) Well-being. This dimension is the level of community welfare measured by the fulfillment of basic needs such as clothing, shelter, food, income, education and health. 2) Access. This dimension concerns equality in access to resources and the benefits generated by the existence of resources. The absence of access is a barrier to improving well-being. The gap in this dimension is due to the absence of equal access to resources possessed by those in the higher social classes compared to those belonging to the lower social classes, the powerful and controlled, central and peripheral. Resources can be time, energy, land, credit, information, skills, and so on. 3) Critical awareness is the inequality that occurs in human life is not a natural order that has existed for a long time or solely God's will, but is structural as a result of institutionalized discrimination. Community empowerment at this level is in the form of public awareness that gaps are social formations that can and must be changed. 4) Participation. Empowerment at this level is when the community can be involved in various institutions in it. This means that the community takes part in the decision-making process and thus their interests are not neglected. 5) Control. Empowerment in this context is if all levels of society take control of existing resources. This means that with the resources available, all levels of society can fulfill their rights, not just a few powerful people who enjoy resources,

but all levels of society as a whole. The community can control and manage its resources.

Sundanese leadership, in general, it can be described with the characteristics of totalitarian transcending, entrepreneurial transformation, and charismatic transactional. These three aspects are associated with the four dimensions of power: power within, power to, power over and, power with. An interesting thing found in Sundanese leadership, is the proverb "*nyalindung ka loop*" which means dependent on others, not having an attitude. The broader meaning of the expression "*nyalindung ka loop*" is not willing to try, rely on the income of the wife, or in-laws. "*Nyalindung*" means to take refuge, give up, entrust life to something or someone because the one who uses "loop" is usually a woman (wife). This interpretation shows that when the leadership of the husband or man does not run optimally, women actually have extraordinary power to maintain the continuity of the organization. Women's leadership potential, if given, can make a significant contribution (Surya, 2010)

In the sub-ethnic archipelago, there are agrarian communities that began to emerge after a period of hunting and gathering. There are four phases of prehistoric life in Indonesia (Kennedy, 1939). Based on the four phases of prehistoric life in Indonesia, the third phase began to realize agrarian life (Kusdiwanggo, 2017). Farming on dry land is a continuation of horticultural life (gathering) while farming on wetlands begins after planting on dry land. People who cultivate crops on dry land are rice farmers and in wetlands are rice field farmers. In the third phase, the Indonesian people began to stop moving. Both rice farmers and rice farmers decided to settle down and began to pay attention to the environment around them. Agrarian communities live not far from their agricultural environment (Boelaars, 1984). The pattern of Indonesian people's life in each phase shapes the mentality of the people in that phase. The shape of the house with its layout, the layout of the building mass, and the spatial pattern of the settlement are formed from the culture of its inhabitants (Rapoport, 1969).

D. CONCLUSION

The majority of kindergarten and elementary school teachers share the same perception, stating that school readiness is very important for children when entering elementary school. Furthermore, cognitive, social, emotional, and physical aspects are the most frequently associated with school readiness. Although related to the primary considerations for accepting students into elementary school, age is the most commonly mentioned factor as the main basis for acceptance.

REFERENCES

1. Akhyadi, A. S., Ramadani, R. F., & Siregar, H. L. (2020). Strategy Empowerment Weed Scavengers And Weed Craftsmen Through A "Holistic Development" Approach (Case Study at Saguling Bening Foundation and Bangkit Joint Cooperative in Cihampelas District, West Bandung Regency). *Jurnal Empowerment*, 9(1), 1–11.

2. Awang, A. (2010). *Implementasi Pemberdayaan Pemerintah Desa*. Pustaka Pelajar.
3. Boelaars, J. (1984). *Kepribadian Indonesia Modern: Suatu Penelitian Antropologi Budaya*. Gramedia.
4. Dang, A. T. (2014). Amartya Sen's Capability Approach: A Framework for Well-Being Evaluation and Policy Analysis? *Review of Social Economy*, 72(4), 460–484.
5. Febrianto, R. S., Wulandari, L. D., & Santosa, H. (2017). Domain Ruang Perempuan Pada Hunian Masyarakat Peladang Desa Juruan Laok Madura Timur. *Tesa Arsitektur*, 15(1), 54. <https://doi.org/10.24167/tesa.v15i1.1014>
6. Febriyani, R., Rostika, I., & Rahman, M. T. (2020). Peran Keluarga dan Bimbingan Sufistik dalam Mengembangkan Religiusitas Anak. *Sustainability*, 11(1).
7. Freire, P. (1996). *Pedagogy of the Oppressed*. London: Penguin Books Ltd. Gaventia, Penguin Books.
8. Hathaway, T. (2016). Lukes reloaded: An actor - centred three-dimensional power framework. *Politics*, 36(2), 118–130. <https://doi.org/10.1111/1467-9256.12099>
9. Ife, J., & Tesoriero, F. (2008). *Community Development*. Pustaka Belajar.
10. Kabeer, N. (1999). The Conditions and Consequences of Choice: Reflections on the Measurement of Women's Empowerment. *UNRISD Discussion Paper*, 108.
11. Kusdiwanggo, S. (2017). Membaca Dualism-Antithesis dan Dualism-Harmony sebagai Dasar Memahami Konsensus Ruang Nusantara. *Temu Ilmiah Ikatan Peneliti Lingkungan Binaan Indonesia 6*. <https://doi.org/10.32315/ti.6.i093>
12. Leder, S. (2016). *Linking Women's Empowerment and their Resilience Literature review* Author: Stephanie Leder Post-doctoral Fellow for Water, Land and Ecosystems (WLE) International Water Management Institute-Nepal 2. International Water Management Institute-Nepal.
13. Nadia, S. (2022). *Pemberdayaan Perempuan untuk Kesetaraan*. Kementerian Keuangan Republik Indonesia.
14. Rapoport, A. (1969). *House Form and Culture (Foundations of Cultural Geography Series)*. Prentice Hall.
15. Rappaport, J., Swift, C. F., & Hess, R. (1984). *Studies in Empowerment: Steps Toward Understanding and Action*. Haworth Press.
16. Rowlands, J. (1998). A Word of the Times, but What Does it Mean? Empowerment in the Discourse and Practice of Development. Macmillan.
17. Suharto, E. (2005). *Membangun masyarakat, memberdayakan rakyat: kajian strategis pembangunan kesejahteraan sosial dan pekerjaan sosial*. Refika Aditama.
18. Surya, P. (2010). Kepemimpinan Perempuan Bernilai Kesundaan. *Jurnal Manajemen Pendidikan*, VI(02), 1–17.
19. Weisman, L. K. (1992). Discrimination by Design: A Feminist Critique. *ProPublica*, 51(1).
20. World Health Organization (WHO). (2018). *Health Promotion*. <https://www.who.int/health-topics/health-promotion/>.