

Writing Family History As A Local Historical Study

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ABSTRACT

This study aims to uncover how the meaning of Family in the cultural history of the Sundanese community is known to be closely related to social life. The culture that exists in the Sundanese community is considered to have a fairly strong belief and participation with the ancestors but with the presence of Islam in the archipelago culture makes the Sundanese people begin to adapt slightly to the presence of Islam. The Sundanese people also consider that the Family is a place in knowing the role of their ancestors in the past and providing education and morals for later generations, and the role in historical science is also very important in interpreting Pancaki because it provides us with information starting from knowing the history of our own Family, this is also directly related to how Local History was formed in each region and region respectively and must be preserved in each generation of it.

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1. INTRODUCTION

Learning history is one of the 3 social sciences that is studied and has all backgrounds regarding Economics, Sociology, and Geography, studying besides that there is also the role of history which makes us study it will bring us to know how the situation of society continues to develop and also grow in each era, as well as the events that surround it also witness how humans live and also build civilization on earth, this role is fundamental in relation to the purpose of studying historical developments and situations around it (Asmara, 2019). Therefore, we can explore history from various perspectives, one of which is by looking at what is closest around us, such as historical sites, student books, and communities or families.

Understanding history with a family perspective does not only discuss how the family was born but family history can have an important role in seeing the facts that occurred in local events because the activities of the surrounding community are one of the important evidences of civilization at that time. Public interest in history is one of the most serious problems, especially in social life and in understanding. This is influenced by several problems that often occur including, lack of interest in reading, making historical events only as ceremonial events that are usually held, history does not provide many roles for several aspects of life, people still prefer to choose other subjects that are more guaranteeing future.

With some of the problems above, it can be said that history is still not very important because the understanding needed in history is to understand the contents of books and memorize them, this thought continues to be used as a basis for judging that history lessons are complicated and less interesting. By understanding this family history, it can create a view for the community that history does not only discuss a book, events and even memorize the dates of events, but history can also be understood by looking at activities or even things that are closest to ourselves, that way the thoughts and people's curiosity about what is around them can be seen from a historical perspective, how events or the surrounding environment can become evidence or historical records that are quite influential for people's lives (Jumardi, 2015).

Studying and understanding how families are formed and attached to us as human beings is a culture that is seen as quite closely related to the environmental and social conditions around us, this is due to the existence of social values inherent in fellow human beings, with this also allows us to easily get to know or mingle with each other even though we come from different areas and are brought together in the same area. This culture is considered to be one of the ways of life that is applied in the culture of the Sundanese people who are very close to anyone whether from the same ethnicity or a different ethnicity, by knowing the name of the family which is considered quite important for every generation, Sundanese people are considered to be able to survive the the development of the times which is considered to be individualist, and also strong in defending rights and knowing their local environment, therefore interpreting the family not only as a mere social view but also has another meaning as understanding historical existence in the view of the family or known as Pancakaki.

In the Law of the Republic of Indonesia Number 52 of 2009 concerning Population Development and Family Development. It was explained that the development and success of the country in carrying out national development includes looking at the process of developing population and family welfare in accordance with the prevailing Pancasila values, in this case interpreting family and population welfare not only as understanding the social scope and population data but how to respond Family is one of the important values or points in Indonesia. As an Indonesian citizen, family is not an important thing to do and does not have anything important to talk about, but from an academic and historical point of view, it

turns out that family is one of the important values and has even become historical evidence of the existence of a civilization that has not been or did not know before.

Not only is it closely related to the surrounding community, the Sundanese people have a culture which is considered to have an element or relation to history only by knowing it from the family tree, this culture is called Pancakaki (Hidayat, 2017; Widyanti, 2015). In his understanding, between Pancakaki and the family tree have the same meaning, namely to know. A genealogy is a framework or like a map for reference or definition which is developed in the early stages of research in knowing how the family can be formed and in the genealogy there are quite complex relationships and many interrelationships between one another and there is an explanation of how many there have been descendants written on the map or genealogy, in viewing or reading the genealogy it is necessary to have people who are related to the family and can be responsible for what is known in the genealogy starting from writing family history, beginning writing genealogy to documenting each name related family.

Facts about the formation of genealogies incorporate Documents that have very strong facts about the families involved and the developments that occurred within the scope of local history. That document, namely, a birth certificate is a document regarding the birth certificate of a person with the name of the parent as proof of who a person was born by and will have a relationship with the parent's certificate. There was the first population census held in Indonesia in 1815 which was developed and then introduced by Thomas Stamford Raffles (Tukiran, 2016) with a population census, the existence of the family to be searched for will be easier and even have complete documentation of each family to be addressed but there are weaknesses in the population census where not all information about each family is written or well documented due to colonialization in Indonesia as well as the material in writing the census is a factor in missing data and also the lack of resistance of the paper used each year (Friday, 2014).

2. LITERATURE REVIEW

Local History

By definition, local history has a very broad meaning, according to Abdullah in his book entitled "Local history in Indonesia" which says that what is meant by local history is history that begins from a place with locality values with the existence of agreement boundaries (Syahputra and Sariyatun, 2020). These historical events are based on the existence of various sources and documentary evidence with authentic value and are placed in a comparative context regionally or nationally. Therefore local history focuses on historical studies in terms of the lowest geographical units such as villages, sub-districts, cities or districts (Nasution, 2014; Hari, et al., 2020). By focusing on the surrounding environment where the connection with an event will be interrelated and later it will become one of the records of events that are known by the surrounding community as evidence of the existence of events as historical sources, apart from being a local historical record it also has part of learning history in the environment. the community and at school, because it serves as a reminder or as a field trip so that people are more concerned with historical events around them and the existence of objects that have historical value in them. Studying local history can also be done in tandem with the subject matter of Indonesian history, as a comparison with the existence of sources in books by understanding or directly involved in the surrounding environment which has historical value. Apart from being a reminder and material for learning, local history can also provide a Spirit in arousing a sense of nationalism from simple things and being able to make

history a responsibility for us Indonesians in learning and understanding history (Hidayat, 2017).

3. METHODS

The method used in this study was a case study approach. By choosing this approach as part of the research process, it was put to good use in order to gain more in-depth knowledge related to research on Pancakaki, in this case they acted as respondents. This research is expected to be able to assist in providing new insights regarding the study of history from family sources by looking at how these genealogies can be used as data that occurred as well as the knowledge needed for the community to get to know traditions. The case study approach according to Berg is a method that systematically finds out and finds out about someone's information, starting from social background events, as well as groups that allow researchers to obtain data and processes during the research. Researchers in taking a case study approach as a research method are based on the need in research to collect data that has an influence on data analysis.

There are drawbacks in this approach, one of which is the limited time in conducting research, this is related to the nature of case studies which tend not to require a long research time to obtain information from an informant as is required in other qualitative approaches. The formulation of the problem that will be raised in this study regarding pancakaki as one of the cultures of the Sundanese people in knowing history through the family tree, in obtaining data that will be used by a number of selected informants is carried out purposively from people who have an understanding of pancakaki or understand the origin family and due to the Covid-19 pandemic, researchers are conducting research restrictions not to interact with people who are far away or meet people who have a big influence on pancakaki, but researchers are conducting research with families of researchers who have understanding and know how pancakaki can become one of the better unique in Sundanese society. Research techniques also have a focus on interviews, observation, and documentation (Malida, 2020).

4. RESULTS AND DISCUSSION

4.1 Understanding Family History

History is one of the legacies of humans and civilizations that have passed, therefore understanding history is almost used as evidence or important documents that are not only taught in schools but also as strong evidence of their existence as a society that lives in an ever-evolving era.

As one of the centers of human civilization and technology, it has a connection which provides various kinds of results from culture as well as evidence of development from time to time, so that what happened in the past and currently has a connection is not without cause or a coincidence of events, but rather a repetition that has occurred. done by humans in forming a civilization. Learning History is here as a reminder for humans to always keep and remember what happened in the past and make it a reminder not to repeat past events (Nur'aeni, 2015).

It's the same as a family which has an important role in the formation of a society's identity where humans are known to be identical with social life. In several countries, especially England, the Royal Family, whose highest position is held by Queen Elizabeth II, the British state provides an understanding to its people how to judge a family to be a fairly important part, not only as a sign of our population and existence as human beings, but family tree. can

become public knowledge regarding social conditions and human existence in the past which has an active role in shaping the civilization that we currently live in.

Indonesia has implemented learning history which has become a quite important part because history has been taught since school, but the instilling of urgency in understanding it is still lacking because their view of history is only as a science of memorizing it, and in getting to know families Indonesian people are also still not familiar with it. serious in discussing this matter in the cultural tradition of the Indonesian people. Family is one of the most important things in which there are cultural values in Indonesia, one of which is in the culture of the Sundanese people (Harits, 2008). In interpreting the family, it is not only the structure that occurs in it, but also provides an overview of what happened to our ancestors before in building a civilization and influence to be able to provide education to the next generation.

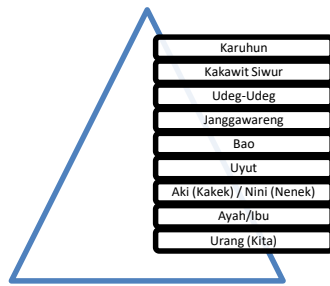
The existence of Pancakaki gives us a view of how the family will be developed starting from its history, its various arrangements and influences on the surrounding environment, and becomes important documentation for the family and subsequent generations. And in the main function of the family as well as a source of education for children and other families that in our family we have important records and influence on the surrounding community. The extended family includes a very wide range of components, including grandparents, uncles, aunts and siblings. In Sociology and Anthropology there is a division of roles along with the functions of family members having a direct attachment to the kinship system of several family units that tie themselves to a certain lineage.

There are three patterns in knowing attachment in kinship found in cultures in the world including, patrilineal, matrilineal, and bilateral kinship. In patrilineal kinship relations, relatives are seen based on the continuation taken by lineage from the father's side. In matrilineal kinship, it has the opposite, namely where relatives are determined by the continuation of the mother's lineage. Whereas in bilateral kinship members are both drawn from lineage and are not fixated on one of them" (Hasmika, 2020).

4.1.1 Pancakaki historical value of hospitality

Various ethnic and ethnic groups in Indonesia are one of the uniqueness of this country, which is also known as various islands. There are unique traditions and cultures of each ethnic group that are spread throughout Indonesia. These belief traditions include beliefs, systems of values and norms, expressions of beauty, knowing ancestors, culinary, and ways of communicating between ethnicities, for example, the Baduy tribe with anti-modernization in dress, the Javanese with a strong tradition of ceremonies on every holiday, the Sundanese with Pancakaki's tradition is Silaturahmi with distant families while at the same time introducing the extended family (Kusmayadi, 2017).

Pancakaki in Sundanese means a system of relationships between humans and humans which describes how a family can be formed, and in the Sundanese language dictionary pancakaki has two meanings. someone to form a kinship. It can be seen as a whole that pancakaki has a meaning as a relationship between a person and another person so that a relationship in the form of family and kinship is created, in this pancakaki the process of the family tree structure does not only include grandparents but can go up. The sequence of the genealogy above is one one form of knowing the order in the family, which we usually only know up to Grandfather and Grandmother in Sundanese culture there are still many sequences up to Karuhun and there are even more sequences up to the top but in Sundanese culture Karuhun is already the oldest representing the family order of dai mother's and father's side.

Table 1. Example of Order of Generations in a Family

The history of Pancakaki itself, according to Ajip Rosidi, is the relationship between a person and someone by ensuring there is ancestry or kinship, but looking back at it, it is a custom and habit for the Sundanese besides providing an image of the nature of the Sundanese people who often socialize (Sulistiyawan, 2020). Karuhun's role is considered quite important as one of the leaders of the family lineage. With his life experience, Karuhun can protect his family, spiritual adviser, and overcome various bad things that are experienced by individuals in the family. Karuhun is not only the oldest in the genealogy but can also be an older person who is still alive today or is commonly known with the elder's name. With this a strong relationship with the family, the individual feels protected and safe, therefore the Sundanese feel safe and comfortable when the extended family gathers with their family and relatives who are valued as having family and kinship relations, and in the Sundanese proverb "Ulah Pareuman Torch "which means to bend down as long as you gather with relatives, therefore the history of Pancakaki is very unique when it is linked from the genealogy to the function of each family, therefore it appears that the Sundanese people have an awareness that in the family there is an important part not too far or even close, but has a deep enough meaning (Rustina, 2014).

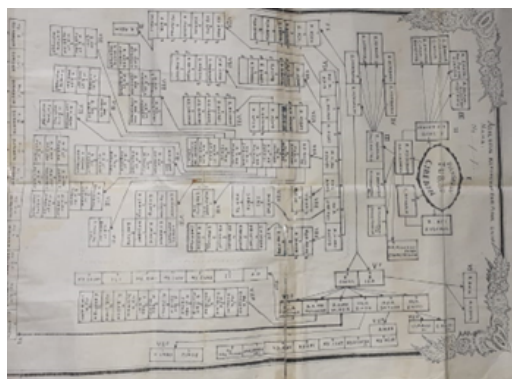
As an Indonesian society that was born and grew from self-identity with a historical process that became a record in life and culture that is plural in ethnic diversity, the unity as an Indonesian nation has never faded. The importance of understanding the family is part of understanding the history of society as human beings who live socially with the civilizations that are present around them. Because of this, the presence of local history is an important part of society so that they can recognize and understand how the surrounding environment exists, and needs to be instilled from an early age. In every generation in society in understanding the surrounding environment that has a relationship between one event and another that a civilization is born from the life and social interaction of the community that is intertwined (Jumardi, et al., 2020). In addition to establishing friendship, the presence of the family is also very important in understanding history, this can be seen how the community is told by older people about standing or the presence of a gift and can also be used as a reflection, and knowing how they were in the past, and trying to reflect with what they understand in analyzing the surrounding environment (Amini, 2016).

4.1.2 Family archives and the formation of family trees

Family is a form in which individual humans meet human individuals of different genders and create kinship that will form a new environment. Usually, it consists of fathers, mothers and children, there are also grandparents, uncles, aunts and siblings (Nephews and cousins), or in simple terms, in a family tree it is divided into two, namely the nuclear family which is the smallest family unit consisting of father, mother, and children and the extended family

down to the siblings from mother and father to the relationship with sibling grandparents (Pratika, 2020).

Talking about family is indeed quite interesting, especially how the family is formed and what is the role in each generation that is present in the family, of course this needs a source or archive in the family as an identity.



Source: Jajang Sukarta Family Lineage

Figure 1. Family tree of generations 1 to 7

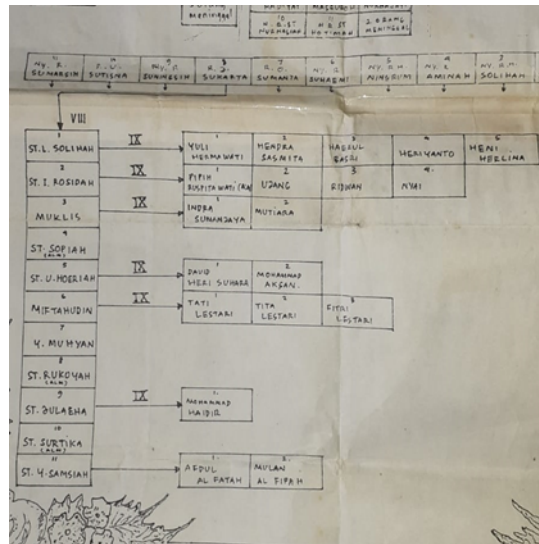
Family archives have some information regarding identity and family data, which can be in the form of photos, relics of goods, to family trees, these archives can be physical or non-physical. However, in every family the existence of documents and archives is sometimes always incomplete because the evidence and materials used at that time were still in the form of paper which really needed to be updated so that these archives could be known by each generation and could be used as updates for the next generation, different in the current era Family archives and documentation can be found on smartphones or through the website provided by the Population Census, so that we can find out about our social situation and data as Indonesian people.

During the Colonialism period until after Indonesian independence, the existence of many family archives suffered damage as a result of the victims of colonialism which regulated all conditions and aspects of Indonesian society, including these archives which were weathered due to poor or neglected storage. Until entering the New Order era, identity cards such as KTPs were used as family records and the whereabouts of the family were recorded by the state, thus minimizing falsification of information and also crimes committed by the community, and the procedure for obtaining an ID card was for the head of the family to take care of and prepare certain procedures for their family. by sending the data to the local village head for data in accordance with the territoriality of each area. History also has a role as a supporter of the existence of a family where by knowing the origins of the family and the role played by the family starting from careers to social conditions in society, to be precise in compiling family history through family trees. Family History has 3 Diverse Aspects. First, compiling related family origins, associating them with existing genealogies, or people who have a connection and influence with the family. Second, being an influence on social life in society. Third, as a primary source on local historical events.

In the tradition of the Sundanese people, the formation of pancakaki is valued as a form of knowing family identity, starting from children, parents (mother/father), grandparents, Uyut, Bao, and so on up to the first generation within a family. it is necessary to need various kinds of references and also the help of people who understand the preparation of a family tree because it is considered to have authentic data that cannot be manipulated or just made

without knowing the basis and source. With the help of people who understand the compilation of the family tree, who has a background in religious education, the compilation usually starts by looking for the whereabouts of the tomb or the place where it used to live in each generation by looking for the whereabouts of the tomb or asking the families involved, it will make it easier for information to be collected.

The process that is carried out is usually by conducting interviews or by visiting each grave which is considered to have a connection with the surrounding environment, which can be in the form of former community leaders or elders around it. direct whereabouts of that person while still alive.



Source: Jajang Sukarta Family Lineage
Figure 2. Family tree of generations 8 to 9

After carrying out the interview process with people who know the whereabouts of the person to be addressed, verification is carried out with the family involved in the compilation with the data collected, which can be in the form of archives such as ID cards, photo documentation, or relics. If there is a match and similarity, then the arrangement is carried out and starts again by finding out the family or people who are close to the constituent family, if appropriate, the family will be united in a genealogy and formed like a branch of a tree.

In compiling a family tree, it has an advantage in that it can establish a relationship between one family and an individual or family which can lead to the establishment of a new family, this is also known as pancakaki which means "know each other between families and establish friendly relations".

Compiling a family tree sometimes does not only discuss matters relating to individuals or families, but in exploring its influence on the surrounding community, it is one of the attractions of the compilation, where there are stories that will be a matter of pride. For example, my grandparents from my family had one parent (Bao). who has the profession of Regional Head or is now known as sub-district head or lurah, while serving as regional head Bao I had a connection with the events of the colonial period, for example, in the events of the Dutch Attack on Bandung via Palagan Bojongsokosan road in Sukabumi, it is known that in Bao's role I was one of an Indigenous community that provided support to the community by carrying out ambushes around the Cigombong area.

With this story, it is necessary to verify the data about the truth of the story to carry out a data search process, namely by asking about the existence of a family tree which has one source of data, namely the existence of the date of life of each generation. So that the data

sought already exists, but the next data search is by meeting the sub-district to look for historical sources or the period of office of the leading generation, but the whereabouts of the source cannot be searched due to weathering and poor archival storage. Information regarding the compilation of genealogies is also known to the people around Cigombong where my family has attachments from one area to another in the Cigombong area. With this pattern of attachment, it is certain that there is influence between my *uyut* and *bao* in the Cigombong area where my family is spread with other families. The others are not too far away and are still in the same area according to stories and stories told by other families about the profession and influence of *Bao* in the surrounding environment as regional head.

It is this attraction that makes the family not only as a group or as a bond that is not influential, but if interpreting the family in a historical perspective will provide new insights in seeking information about a history that is not only local in nature but can also be used as a comparison in national historical events in perspective of the people who have a role as a primary source in history.

The first process that is written is to carry out a heuristic by collecting important documents in the family by compiling each event according to the time that has been carried out through interviews, if we look for information on the archive and understand the background, the archive has a relationship with the surrounding environment, as an example of photo documentation, if we look at it from the atmosphere around it, the quality of the photos and the lifestyle in them are different from what is happening now. Documentation in the form of letters and writing can be used as a visualization in seeing the developments that occurred in the past seen from the expressions of words, letters that were in effect and the delivery that was conveyed in the writings that had been compiled and published at that time (Syaf, 2017).

The sources used are easier to find and trace, namely by following the process of the *Pancakaki* tradition which is one of the traditions of friendly relations between the main family and the closest and furthest families and can be used to find information on sources that will be collected and will be collated.

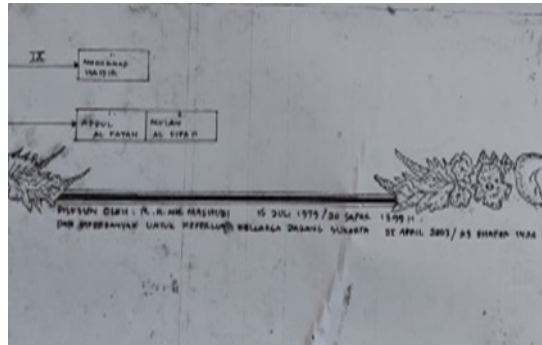
Family archives that are sought can be in the form of static archives and whose existence should not be lost because they are important documents in the form of marriage certificates, birth certificates, land certificates, and photo or video documentation that are related to our family. Therefore *pancakaki* is one of the cultures used as a verification of the existence and connection of our family with other families and seeking information about situations in the past (Yuver, 2017).

This *pancakaki* tradition can provide a different perspective in looking at data observations made by collecting family archives, this can also be in depth by looking at the existence of related generations such as the whereabouts of heirs, then heritage objects that are stored from generation to generation, as well as knowledge of locations according to distribution in the family tree.

The existence of graves as markers of related areas as well as letters as well as other evidence from the family that can indicate the existence of these, with the initial verification of these data if fulfilled then sources derived from family history can be used as a method of interpreting local history (Dewi, 2018).

After tracing the truth of the relationship between sources and writing arranged in a family tree, the data set is elaborated by verifying historical writing data in accordance with the books recorded or compiled with local population census data (Cigombong, West Java), the purpose of this verification is so that writing in the family tree and the information that can be used as a valid source and can be accounted for the contents of the data that has been

collected. The process of criticism is carried out with actors in historical writing, if we look at the family tree there is the name of the author and the date of compilation of the genealogy.



Source: *Jajang Sukarta Family Lineage*

Figure 3. The names of the constituents and the date the Family Tree was formed.

This verification process is also carried out by looking back at the results of the interview process with the sources owned, in this process the identity of the source and its relation to writing must have attachment or trust because the source is counted as the main actor because of the differences in generations that exist until now. This credibility can also be used as the first data as a comparison because other documentation such as photos is sometimes difficult to perspective or assess for its authenticity, although it is judged that the visualization is easier to obtain, but photos may not have any connection with the source, who at that time had a different period, so from Meanwhile, documentation information such as photos must have notes attached to the photo media.

This verification also has value in collecting history which is quite interesting, namely being able to see directly how the source conveyed information to the author by reconstructing an event with the family it is associated with so that it can produce the nature of historical events with the views of society at that time. Writing history using family tree media information is considered to provide a view that is somewhat focused on the family environment but can provide a very broad view of society even in a relatively long period of time because the writing of these events persists in each generation, which can later become teaching material regarding interesting history, then arranged in the form of a public historical narrative based on the locality for which information is sought, and can focus on history. Events that occur are especially local in nature, this will have a very important impact if it has a direct connection with the situation that occurred at that time, but if it is not connected, they will have their notes and memories of what happened at that time and whether it is in accordance with the records of historical events that we have studied so far.

Pancakaki culture is not only an identifier between one family and another, but as a reminder and as a comparison between historical sources and events in it, the family tree also has an impact on anyone who wants to know. Indirectly we can also see the social and cultural conditions of Indonesian society. at that time, from generation to generation, it provided a perspective on life which included cultural elements such as the family system.

Even though technology is quite dominating in the current era, the value of community togetherness in assessing tradition never fades with the times. Indonesia as a country that has many islands certainly has a religious historical tradition and has a long meaning in it to achieve independence, therefore, it is our responsibility and that of the younger generation as successors to the nation's historians to be able to properly maintain and safeguard recorded histories and diverse traditions, studying history does not have to be forced and

because of necessity, but also as a reminder that every country has an identity and the basis for the formation of the struggle to maintain independence.

5. CONCLUSION

Family history is an alternative in knowing history where people will more easily understand history lessons by just seeing and knowing what happened to each generation in each family, this is also an effort to better maintain what our ancestors had built so far. in forming a family tree so that future generations can relate to each other and not break up the culture that has been formed to maintain friendly ties and also as our identity as human beings who cannot live alone.

6. RECOMMENDATION

It is hoped that this research can be a reference for future researchers in linking family history with historical learning or as a reference in local historical sources in regions in Indonesia so that this can cover a broader perspective in studying history, because this research only focuses on forming family history and simple writing of local history.

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