ESTABLISHMENT OF HEALTHY LIVING CHARACTERS AND THE INHERITANCE OF LOCAL WISDOM VALUES IN MIDUANA INDIGENOUS COMMUNITIES

a Susie Perbawasari, b Agus Rahmat, c Iriana Bakti, d Priyo Subekti

ABSTRACT

Objective: The primary aim of this study is to explore the local wisdom, specifically the tetekon (rules), practiced by the Miduana indigenous people in their housing, livelihoods, and daily lifestyles. It also seeks to understand the process through which these values of local wisdom are passed down from the customary council to the younger generation in Indonesia.

Theoretical Framework: The study is rooted in the understanding that indigenous communities like the Miduana people have unique traditional practices that govern their way of life. The concept of tetekon plays a central role in this community, influencing various aspects of their lives, from house construction to livelihood practices and overall life patterns. This framework considers the importance of inherited values within indigenous cultures and the role of the customary council and the community in preserving these traditions.

Method: A descriptive method with qualitative characteristic data was employed for this research. Data collection involved observing daily life phenomena and conducting interviews with members of the customary council, local formal leaders, and indigenous peoples. Additionally, the study involved reviewing various library materials relevant to the phenomenon under study.

Results: The findings reveal that the Miduana indigenous people actively implement tetekon in multiple aspects of their lives. Elders play a crucial role in exemplifying the preservation of local wisdom, evident in maintaining traditional house shapes, applying tetekon in rice cultivation, promoting positive thinking, and consuming healthy foods from nature. Furthermore, the transmission of local wisdom values occurs at both the family level, through interactional communication and dialogues between parents and children, and at the community level, via public communication in traditional rituals.

Conclusion: This study concludes that the Miduana indigenous people's adherence to tetekon is a significant aspect of their cultural identity. The process of transmitting these values from older to younger generations is intricate, involving both familial and communal interactions. The persistent practice of these traditions among the younger generation highlights the dynamic nature of cultural transmission and the importance of indigenous wisdom in contemporary society.

a PhD in Communication, Faculty of Communication, Padjadjaran University, Indonesia, E-mail: susie.perbawasari@unpad.ac.id, Orcid: https://orcid.org/0000-0002-4522-5583
b PhD in Communication, Faculty of Communication, Padjadjaran University, Indonesia, E-mail: agus.rahmat@unpad.ac.id, Orcid: https://orcid.org/0000-0002-6785-9587
c PhD in Communication, Faculty of Communication, Padjadjaran University, Indonesia, E-mail: iriana.bakti@unpad.ac.id, Orcid: https://orcid.org/0000-0002-3052-5057
d PhD Student in Communication, Faculty of Communication, Padjadjaran University, Indonesia, E-mail: priyo.subekti@unpad.ac.id, Orcid: https://orcid.org/0000-0003-3550-3727
Keywords: character, inheritance of values, interpersonal communication, lifestyle, public communication, tetekon.

Received: 28/08/2023
Accepted: 27/11/2023
DOI: https://doi.org/10.55908/sdgs.v11i12.2095

ESTABELECIMENTO DE PERSONAGENS VIVOS SAUDÁVEIS E A HERANÇA DE VALORES DE SABEDORIA LOCAL EM COMUNIDADES INDÍGENAS MIDUANAS

RESUMO

Objetivo: O objetivo principal deste estudo é explorar a sabedoria local, especificamente o tetekon (regras), praticado pelo povo indígena Miduana em sua moradia, meios de subsistência e estilos de vida diários. Também busca entender o processo pelo qual esses valores de sabedoria local são passados do conselho habitual para a geração mais jovem na Indonésia.

Estrutura teórica: O estudo está enraizado no entendimento de que comunidades indígenas como o povo Miduana têm práticas tradicionais únicas que governam seu modo de vida. O conceito de tetekon desempenha um papel central nessa comunidade, influenciando vários aspectos de suas vidas, desde a construção de casas a práticas de subsistência e padrões de vida em geral. Este quadro considera a importância dos valores herdados dentro das culturas indígenas e o papel do conselho habitual e da comunidade na preservação dessas tradições.

Método: Um método descritivo com dados qualitativos característicos foi empregado para esta pesquisa. A coleta de dados envolveu a observação dos fenômenos da vida cotidiana e a realização de entrevistas com membros do conselho habitual, líderes formais locais e povos indígenas. Além disso, o estudo envolveu a revisão de vários materiais de biblioteca relevantes para o fenômeno em estudo.

Resultados: As descobertas revelam que o povo indígena Miduana implementa ativamente o tetekon em vários aspectos de suas vidas. Os idosos desempenham um papel crucial para exemplificar a preservação da sabedoria local, evidente na manutenção de formas de casa tradicionais, aplicando tetekon no cultivo de arroz, promovendo o pensamento positivo e consumindo alimentos saudáveis da natureza. Além disso, a transmissão dos valores locais da sabedoria ocorre tanto no nível familiar, através da comunicação interativa e dos diálogos entre pais e filhos, como no nível comunitário, através da comunicação pública nos rituais tradicionais.

Conclusão: O estudo conclui que a adesão dos indígenas Miduana ao tetekon é um aspecto significativo de sua identidade cultural. O processo de transmissão destes valores das gerações mais velhas para as mais novas é complexo, envolvendo tanto as interações familiares como as comunais. A prática persistente dessas tradições entre as gerações mais jovens destaca a natureza dinâmica da transmissão cultural e a importância da sabedoria indígena na sociedade contemporânea.

Palavras-chave: caráter, herança de valores, comunicação interpessoal, estilo de vida, comunicação pública, tetekon.
1 INTRODUCTION

Health is one of the factors that can improve the quality of human resources influenced by environmental and behavioral factors. A healthy and clean environment, such as clean water (from wellsprings, rivers, or artificial wells), unspoiled green open spaces, and clean air, can build the physical and mental/spiritual health of the community. Likewise, people's behavior, such as caring for the natural environment, not littering, doing lots of activities, saving money, and learning from the habits of their ancestors, can improve their physical and mental health.

A thriving and sustainable environment is the result of disciplined conduct and the cumulative life experiences of its inhabitants. These experiences not only impart knowledge about the true essence of health but also guide individuals in its practical application in their day-to-day lives. Consequently, individuals develop habits that prioritise self-care and environmental preservation. Furthermore, proactive measures in health maintenance can significantly reduce the risk of illnesses, as highlighted by Sidik et al. (2013).

Healthy living behavior is an action taken by individuals or communities to build, maintain, care for, and improve people’s self-health and the environment by consuming healthy food, thinking positively, not having negative prejudices, and always doing certain healthy activities. As a result, these daily habits can form the character of a healthy life and create better a life. Such a phenomenon is found in most of the Miduana indigenous peoples in Miduana Indigenous Village, Naringgul District, South Cianjur Regency. In this village, there are some old people over 90 years old who are active, healthy, and strong.

People over 90 years old can live long because they apply traditional lifestyles inherited for generations by relying on available natural resources to consume, maintaining sleeping patterns, and always being active. In addition, when they are sick, they prefer to get non-medical treatment by consuming available herbal plants and drinking water sourced from natural wellsprings. The application of this non-medical practice is a local wisdom that has been inherited by indigenous peoples for generations (Badan Perencanaan Pembangunan Nasional, 2013).

The healthy lifestyle of the community in the Miduana Indigenous Village has been internalized into the daily lives of the older generation and the young generation by practicing traditional agricultural land management, building houses with curtain
positions and spatial layouts, performing traditional rituals about safety and public health, and conducting mutual cooperation activities. This internalization embodies cultural values that begin with the family environment and is developed in the community (Wardani, 2019).

2 THEORETICAL FRAMEWORK

Research related to healthy living behavior asserts that a family has an important role in building clean and healthy living behaviors (Wati & Ridlo, 2020). In addition, physical activities and a healthy lifestyle can effectively maintain health (Atmaja et al., 2021). Meanwhile, healthy food and clean drinks consumed regularly can contribute to a healthy lifestyle and health status (Hartini, 2020).

Soekidjo in (Notoatmodjo, 2003) defines healthy behavior as a person's response to illness, diseases, health service systems, food, and the environment that affect a person's life. Health can be interpreted as a person's normal condition as a natural law that regulates the mind, soul, body, and environment (Fajari, 1999).

Healthy living behavior carried out by the Miduana indigenous people is based on local wisdom in the form of tetekon (rules), which becomes a guideline to carry out daily life. According to Saini (2005), local wisdom is the attitude, view, and ability of a community to manage the spiritual and physical environment, which gives them the endurance and power to grow (Permana, 2010).

The local wisdom of Miduana indigenous people is passed to the younger generation through socialization in the family and social environment (Subekti et al., 2023). Socialization communication in the family constitutes interpersonal to create a dialogue between the two parties. Interpersonal communication refers to face-to-face communication among people (Richard West, 2007). Communication in the social environment takes place between the customary council and the customary community and refers to the public in large groups. Public communication is a process of delivering information from communicators to a larger audience or society in face-to-face situations (A. Rusdiana, 2019).

This study aims to determine local wisdom in the form of tetekon (rules) that are still practiced by the Miduana indigenous people in their houses, livelihoods, and daily lifestyles. Moreover, this study determines the process of inheriting local wisdom from the customary council to the younger generation in the Miduan customary community.
3 METHODOLOGY

This study utilised a qualitative method with a case study approach to delve into the behaviours of the Miduana indigenous people who adhered to tetekon (rules) in various aspects of their lives, including their homes, livelihoods, daily routines, thought processes, and patterns of action (Creswell, 2002). Furthermore, the study aimed to explore the mechanisms through which local wisdom values were passed down to the younger generation. The primary nature of the data was qualitative. Data collection involved observations of daily activities and interviews with community leaders and members. Additionally, the study reviewed relevant literature and library resources that resonated with the observed phenomenon. Key informants for this research were representatives from the customary council, the broader community, and the village youth organisation. These informants were chosen through purposive sampling.

4 RESULT AND DISCUSSION

Miduana Indigenous Village is located in Balegede Village, Naringgul District, Cianjur Regency, West Java. The name of this village is taken from the word “midua” which means “divided into two”. This name is taken because the location of this village is between two rivers, namely Cipandak Hilir and Cipandak Girang, whose streams unite in Cipandak River, which has a gentle and not steep current. The population of this village is 364 people, and 14 of them are over 90 years old.

The livelihoods of the Miduana Traditional Village community come from agricultural products. Their cultivation still carries out tetekon or traditional rules which emphasizes local wisdom for local agricultural governance. Tetekon has been carried out from generation to generation. Other types of tetekon are still being carried out and held by indigenous peoples; for example, when building houses and performing traditional rituals. Therefore, the lifestyle of the members of the community is formed and consists of a healthy mindset and action. Miduana Traditional Village community’s adherence to tetekon based on local wisdom could form living characters. Inherited local wisdom is important to shape the soul of the local community (Masduki, 2015).
4.1 TETEKON

Each indigenous community has a set of rules to guide them to carry out their activities. Sundanese called such a set of rules tetekon, which will become a local tradition that lasts for generations when it is implemented by the community. As a local wisdom, tetekon has a high position so that indigenous peoples will obey it and will feel afraid of violating it. Local wisdom is a cultural element whose essence is pivotal to strengthen the foundation of an identity (Brata, 2016).

The Miduana indigenous people are still carrying out tetekon or traditional rules, such as upholding the culture inherited for generations, such as Dongdonan Wali Salapan, Lanjaran Tatali Paranti, Mandi Kahuripan, Opatlasan Mulud, and various buhun arts, which are still being taught to the younger generation. Tetekon is a guide for the Miduana indigenous people to live their lives, build houses, earn livelihoods, and draw patterns of daily life.

Members of the traditional council state that Dongdonan Wali Salapan is an entrance to get the blessings of life and consists of Pikukuh Ciungwanara, Lutungkasarung, Piit Putih, Heulang Rawing, Singa Batara, Batara Singa, Rambut
Sadana, Sapu Jagat, and Balung Tunggal. The community uses these aspects to guide them to manage and maintain nature, such as rivers, forests, agricultural land, and manners of daily life.

Meanwhile, other members of the traditional council define Dongdonan Wali Salapan as etiquette, ethics, or delicacy among human beings, and manners with animals and nature. This etiquette is a part of the rules that lead humans to adapt to their environment. Thus, harmonious relationships between humans and other living creatures are built. In other words, the adaptation in a long term guides the community to behave (Aisyah et al., 2018).

Opatlasan Mulud and Muharaman are rituals performed by indigenous peoples to respect time. The Sundanese community considers that time must be respected because time enables every event to be recorded for learning. The Opatlasan Mulud ritual is related to the birth of the Prophet Muhammad. In Mulud month, the Miduana indigenous people perform a ritual to commemorate the birth of the Prophet and show gratitude for the abundant sustenance, such as wealth, property, and health of the Miduana indigenous people.

The Muharaman ritual is related to the commemoration of the Islamic New Year and is usually celebrated by indigenous peoples, such as children, teenagers, adults, and parents, to commemorate two traditions by bathing together in the Cipandak River. Muharaman bath aims to cleanse someone’s physical and mental dirt, such as calamity, sin, and jealousy.

Various rituals carried out by the Miduana indigenous people refer to a combination between religious teachings and local culture to increase understanding, kinship, and actions in their daily lives; thus, their lives become harmonious. The impacts of the combination of religious and cultural teachings are in the form of a religious perspective and socialization of religious teachings to strengthen ukhuwah Islamiyah, enliven gathering places, and increase social solidarity (Hafil, 2016).

4.2 MIDUANA CUSTOM HOUSES

The formation of the healthy living character of the Miduana indigenous people starts with shaping the house. The procedure for building a house in the Miduana Traditional Village community should not be arbitrary. The Chairman of the Customary Council explains that the shape of the house must follow the following characteristics:
the house on a stage, the walls made of chambers (woven bamboo), the roof from fibers, and the door facing south. Then, the house must have a gowah, or a place to store paddy and rice. This gowah must be passed by the householders when going to the bathroom.

The head of the local hood asserts that the design of the traditional house in the Miduana Traditional Village has been provided from the past and should not be violated. The position of the doors of all houses in this village is the same and must be in one groove so that the energy that enters the house gathers in the living room into the bedroom and other rooms. The energy then enters the kitchen situated on the edge of the house, passes the gowah, and continues to come out of the house.

Meanwhile, the traditional chairman council explains that the shape of the house on stilts shows simplicity, and the building materials are taken from the nature around the village. This stilt house technically does not interfere with air absorption so that the energy flowing to the house becomes warm but cool because of the circulation from various directions. The indigenous people opine that this house design enables air and light to flow more. Other traditional stakeholders express that this flow of energy can make the house and the householders physically and mentally healthy (calm), and violating this design will make some stakeholders sick. The form of the stilt house shows the simplicity of the traditional village community, which implements the harmonious relationship between humans and nature (Andri Nurjaman, Dadan Rusmana, 2021).

4.3 LIVELIHOOD

In general, the agricultural tradition in the Sundanese Tatar has its characteristics, namely farming in the field land called huma. However, over time, the agricultural tradition has turned to watery land (fields). Such a condition is also experienced by Miduana indigenous people who grows paddy in fields. Apart from the shift in the tradition of rice cultivation from huma to paddy fields, the elders have venerated paddy plants in farming. The tradition of glorifying paddy plants in the agricultural system is a form of glorifying plants and preserving natural ecosystems for sustainable human life (Prabowo & Sudrajat, 2021).

The Miduana indigenous people, who mostly work as farmers, still practice the farming tradition in accordance with local wisdom and in the form of tetekon (rules). For example, when they are going to plant, they must respect the culture constituting a local tradition held for generations. Indigenous people are still obedient to pantangan or
prohibitions, such as not planting rice with sticky rice at the top (upstream) of the field due to its hot character. Violating this rule is believed to cause diseases. Local wisdom in the form of prohibitions and obedience to managing nature is derived from noble values agreed upon and compulsorily maintained by the community to achieve prosperity and natural sustainability (Maridi, 2015).

4.4 LIFESTYLES

Miduana Indigenous Village consists of 364 people; 14 of them have long lives over 90 years old, such as Sahria (103 years old), Icih (103 years old), and Uyet (125 years old). They obey tetekon (rules) and are still healthy because they actively perform some activities, such as farming, eating payo fish believed to give health benefits to stay young, eating natural food, chewing betel nuts, drinking water from the village wellspring when sick, and taking village herbs. These activities show that they never take chemical medicines. Physical activities and a healthy lifestyle by consuming nutritious food could effectively maintain health (Atmaja et al., 2021).

People’s daily activities are farming, planting various plants, tapping sugar palms, and consuming natural foods, such as vegetables and fruits. Besides, they frequently move so that they have a strong immune system. This condition shows that consuming vegetables and fruit is related to public health status (Sulistiari, 2018).

A member of the customary council explains that the healthy behavior of the Miduana indigenous people is related to the majority of its residents who are farmers. Before the dawn prayer, at 4.30 a.m. or the latest at 6 a.m., they eat rice and try not to eat anything else. Rice breakfast is a key to boost energy so that they are strong to work. Moreover, Miduana indigenous people eat three times a day, in the morning, midday, and evening. After eating, they do not lie down but keep moving, such as walking or, at least, talking. This movement is necessary to maintain health because a sediment effect emerges after eating. Then, the movement of the sediment effect can run smoothly again. As a result, very few people in this village suffer from diabetes, and no people suffer from stunting.

The Miduana traditional village community is healthy and young and lives long because they frequently consume payo fish, which resembles a tadpole with a larger body size. This fish lives by attaching to the rocks of a fast-flowing river. This fish is the people’s favorite food and is usually fried or made into a curry with some vegetables, such
as edible flowers from cariwuh plant, a type of taro plant. Healthy living behavior can build physical, mental, spiritual, and social health (Arifin, S. Heriyani, F., Rahman, 2015).

Other things that make Miduana indigenous people healthy are always being happy and not complaining. Their mindset is simple and positive because they do not have many demands to live their lives. Sometimes, the necessities of life are readily available in their natural surroundings, especially in their daily life. Moreover, they live in harmony and kinship so that they are physically and mentally healthy.

The positive mindset of Miduana indigenous people can avoid senility because their memory is maintained. Moreover, they do not get sick easily because their immune system is maintained, and they live relatively long because their life expectancy is long and they always enthusiastically live their lives. These phenomena are proven by 14 people who are over 90 years old but are still physically and mentally healthy; some of them are Sahria, Icih, and Uyet. Positive thinking accompanied by good prejudice against others can affect a person’s mental health (Rusydi, 2012).

Furthermore, Miduana indigenous people are accustomed to manage their hearts by holding back anger when facing problems. This practice is exemplified by their ancestors and recounted to the next generation because our energy has dwindled and we will get old quickly when anger comes out. Therefore, when they face problems, such as illness, they would prefer treating these problems by talking and drinking natural herbs. Healthy lifestyles, such as mindsets, dietary habits, and actions, can shape characters whose values can be formed because of discipline, self-confidence, self-control, and gratitude (Suharjana, 2012).

4.5 VALUES INHERITED IN

4.5.1 Family

_Tetekon_ and _miduana_ traditions are still carried out by the community in Miduana Indigenous Village because there is a process of inheriting values in the family from elders (parents) to their descendants (children). These values are also inherited in the social environment from the customary council to the community, especially to the younger generation in certain forums (rituals). The inheritance of local wisdom values is embodied in a set of rules (tetekon) through a socialization process.

Socialization in the family from parents to their children is direct and usually constitutes interpersonal communication. This communication definitely involves a
dialogue between parents and their children. According to one of the indigenous people, his parents told him the shape, materials, and position of a house so that it is healthy. He must follow these rules that have been carried out by his ancestors. When discussing the shape of the house and activities to maintain health, his parents explained, “inappropriate things will result in disadvantages, such as a family member who is sick. A house situated on stilts will prevent its householder from suffering from rheumatic disease”. This knowledge is obtained from clear stories and real examples from parents that have been inherited for generations. Thus, family knowledge has an important role in creating clean and healthy living behavior (Wati & Ridlo, 2020).

Socialization of local wisdom embodied in tetekon is related to house construction, livelihoods, and healthy lifestyles. This socialization is a learning process to build the knowledge and actions of children and preserve the local wisdom. The knowledge gained in the family is provided for the children to give the meaning to tetekon applied by the family. Knowledge through interpersonal relationships makes messages and interpretations of a value difficult to understand (Nurdin, 2012). Interpersonal relationships within the family in the Miduana traditional village are built through an interpersonal communication process whose relationship patterns are interactional. Therefore, the occurring communication is dialogical communication (two-way) from parents to children and from children to people. This interactional communication process between parents and children can take place effectively because both parties have a frame of reference and a relatively similar field of experience as a consequence of living together or having lived together. The effectiveness of this interactional communication is shown by the children's self-efficacy and confidence to carry out tetekon which according to him is still relevant and useful to implement. Parent-child interactional communication has a significant relationship with self-efficacy (Siti Amalia, 2013).

Interactional communication that occurs in the family of the Miduana indigenous people can take place effectively because their informal communication is flexible without any time limit (anytime). Parents usually explain tetekon casually while telling stories of their ancestors' experiences without any restrictions. Therefore, the children feel comfortable and not feel forced or stuffed with stressful information. The dialogue process in this informal communication becomes more free, long last, and unstructured so that the relationship becomes intimate and intense (Sulaeman, 2013).
4.5.2 Social

Miduana indigenous people still apply *tetekon* or traditional rules in their a and natural healthy lifestyle, they also still carry out, a shape of the house that must be on stilts with a certain layout, farming, and cultural practices, which have been practiced for generations. These cultural practices include Dongdonan Wali Salapan, Lanjaran Tatali Paranti, Mandi Kahuripan, Opatlasan Mulud, Muharaman, and various buhun arts, which are conveyed through interpersonal, dialogical, and informal communication in the family as well as disseminated to all indigenous peoples through traditional rituals using formal communication channels. Formal communication is meaningful because it is structured, systematic, focused, clear, and more effective to achieve communication goals (Sulaeman, 2013).

*Tetekon* is inherited by teaching it to the younger generation and all indigenous people in certain ritual processions, such as when planting crops, celebrating Dongdonan Wali Salapan ceremony, and commemorating Opatlasan Mulud and Muharaman. When celebrating the ritual, the traditional councils convey information in the form of stories about *tetekon* that has been carried out by the ancestors. Moreover, the traditional councils explain the reasons of practicing *tetekon*, ways to do it, and the benefits of this practice for their descendants. This story is easy to translate because it uses communicative language; thus, the younger generation understands it (Sumarwati, 2008).

Local wisdom values (*tetekon*) are inherited in the form of socialization by indigenous groups in the Miduana Traditional Village. The impact of this practice is the commitment of the younger generation who are members of the village youth organization to maintain and preserve local wisdom and revitalize traditional villages (Subekti et al., 2022). One of the village youth organization members explains that they commit to initiate the traditional village revitalization. The youth effort includes (1) restoring changed shapes of traditional houses to follow the original shape, (2) maintaining *rompe* stone, sites, and statues, (3) submitting *rompe* stone, sites, and statues to the government to preserve them as cultural heritage and tourist attraction that offers natural scenery, waterfalls, sites, villages, and customs, and (4) conducting educational tours about rice fields, such as techniques to use buffalo, planting methods, harvesting methods, and pounding rice. These efforts will create job opportunities, such as tour guides, tourist motorcycle taxi drivers, and craft producers. As a result, the community's economy can increase. The aforementioned explanation concludes that there is a positive
and significant relationship between commitment and personality (Irma Fitriyanti, Soewarto Hardhienata, 2019), and the youth perform positive and significant efforts (Salwa et al., 2018)

The process of inheriting local wisdom values to the Miduana indigenous community takes place through formal group communication channels, namely certain celebrations. The group members who attend the traditional celebrations or rituals come along with their children, teenagers, adults, and the elderly. Therefore, a large number of people attend the ritual, and they can interact and communicate directly with the customary council and fellow community members. Such interaction occurs because communication aims to equate the meaning between speakers and the community; thus, attitudes and behavior can change (Ahmad, 2014). This condition agrees with the opinion that collective knowledge is formed when a person knows his abilities and other group members' abilities (Arofah, 2013). Moreover, this condition is caused by proactive roles of interaction and communication so that a person can make the best decisions to solve problems (Arofah, 2013).

Social wisdom values in the form of tetekon are inherited through communication performed by the customary council to the community. Moreover, this process embodies their responsibility to preserve the local wisdom. They commit to care for, inherite, and teach social wisdom values to the younger generation so that they are not extinct with time. Words and actions manifest the older generations' integrity in the form of commitment and loyalty to human values and morals (Kusnoto, 2017).

Traditional rituals are socialized to indigenous peoples and delivered through group communication by the Miduana traditional council. These actions are done because the customary council is an elderly who is highly respected and trusted by the community. Therefore, every instruction from the customary council is always obeyed by the community. They obey the instructions of the customary council based on the belief that these instructions are for the people’s benefit. Therefore, every action taken by the customary council becomes an example for the community. This example can create harmony between words and actions, a perfect personality, and build knowledge, psychomotor, and harmonious relationships (Suhono dan Ferdian Utama, 2017). The harmony of words, actions, and personal formation ultimately forms a healthy lifestyle.
5 CONCLUSION

A healthy living character in the Miduana indigenous community is formed by their adherence to local wisdom or tetekon (rules) in their daily lives. Tetekon is carried out when building traditional houses, managing livelihoods, and carrying out lifestyles in the form of thoughts and patterns of daily action. Tetekon is a culture that combines religious and cultural practices and leads humans to adapt to their environment. Therefore, harmonious relationships are built between humans and other living creatures to strengthen ukhuwah Islamiyah, increase social solidarity, and guide people to behave.

The Miduana indigenous people mostly work as farmers who still practice farming in accordance with traditions and local wisdom in the form of tetekon (rules). Tetetkon is applied when they plant crops. Moreover, they respect the culture inherited for generations and do not plant sticky rice in the above field of rice (upstream) because sticky rice has a hot character. Violating this rule is believed to cause disease. This culture is a noble value that has been agreed upon by the community and maintained to achieve prosperity and preserve nature.

The lifestyle of the Miduana indigenous people is manifested by a positive mindset and action patterns. A positive mindset can prevent senility because the memory and immune system are maintained and people always enthusiastically live their lives. As a result, their life expectancy is long. A positive mindset and a favorable attitude toward others can affect a person's mental health. Action patterns of the Miduana indigenous people are manifested in their physical activities, such as farming, planting various plants, tapping sugar palms, and consuming nutritious foods, including payo fish. Thus, they can effectively maintain health. This situation confirms the health status of the community.

Local wisdom values in the form of tetekon for health have been inherited for generations. This inheritance is socialized through communication in the family and society. Communication in the family is conducted by parents with their children through dialogues. This dialogue forms knowledge based on clear stories and real examples from the parents to the generation. Meanwhile, the community socializes tetekon in certain rituals. For example, the customary council delivers advice to build knowledge, psychomotor, and harmonious relations between the customary council and the community. This effort manifests the customary council's integrity, commitment, and loyalty to human values and morals to care for and teach the younger generation.
Therefore, the younger generation will not be eroded by the times. Finally, the inheritance of these values creates a healthy life for the Miduana indigenous people.
REFERENCES


Perbawasari, S., Rahmat, A., Bakti, I., Subekti, P. (2023). Establishment of Healthy Living Characters and The Inheritance of Local Wisdom Values in Miduana Indigenous Communities


