



Inheritance of Work Culture as Informal Education: A Qualitative Study of the Woodworking Community of West Java, Indonesia

Mustakim Mustakim^{1*}, Supriyono Supriyono², Umi Dayati³, M. Ishaq⁴,
Suziyani Mohamed⁵, Heryanto Susilo⁶

^{1,6} Universitas Negeri Surabaya, Indonesia

Ketintang Wiyata Street, Ketintang, Gayungan, Surabaya, Jawa Timur 60231

^{2,3,4} Universitas Negeri Malang, Indonesia

Cakrawala Street Number 5, Sumbersari, Kec. Lowokwaru, Kota Malang, Jawa Timur 65145

⁵ Universiti Kebangsaan Malaysia, Malaysia

Lingkungan Ilmu, 43600 Bangi, Selangor, Malaysia

*Author Correspondence. Email: mustakimmustakim@unesa.ac.id, Phone: +6282141614525

Received: 31 July 2025; Revised: 04 October 2025; Accepted: 22 October 2025

Abstract: This study aims to examine the elements of work culture inheritance, inheritance processes, and informal learning strategies in the carpentry community in Tasikmalaya, West Java, Indonesia. The research approach used is a case study with data collection techniques through observation and interviews. The results of the study show that elements of work culture are inherited through informal learning based on direct practice, the use of Sundanese as the main medium, the maintenance of kinship values, and the combination of manual and machine technology in production activities. The majority of the community still depends on woodcraft for their livelihood, upholds Islamic cultural identity, and preserves the heritage of *kelom geulis* woodcraft. The process of cultural inheritance takes place through transformative, internalization, and transinternalization phases, and is strengthened by socialization mechanisms (through imitation) and enculturation (through life experiences, social interactions, and market dynamics). Informal learning strategies are carried out independently, utilizing learning resources from experienced people close to the individual, and are oriented towards market needs. The implications of this research emphasize the role of traditional communities as effective informal educational institutions in maintaining the sustainability of work skills and cultural values. Scientifically, these findings enrich the literature on non-formal education and cultural sociology, while providing a conceptual contribution to the understanding of the inheritance of traditional work skills in the context of modernization and socio-economic change in Indonesia.

Keywords: inheritance of work culture, informal education, woodworking, enculturation and internalization, traditional community

How to Cite: Mustakim, M. et al. (2025). Inheritance of Work Culture as Informal Education: A Qualitative Study of the Woodworking Community of West Java, Indonesia. *JPPM (Jurnal Pendidikan dan Pemberdayaan Masyarakat)*, 12 (2), 158-174. doi: <https://doi.org/10.21831/jppm.v12i1.88857>



INTRODUCTION

Culture becomes the local wisdom of the people of an area. The inheritance of work culture has undergone modernization in all fields. Wood craftsmen in Tasikmalaya, West Java, Indonesia is a community that has been passed down from generation to generation to produce *kelom geulis* crafts (footwear crafts) which have a high aesthetic value. *Kelom geulis* is a leading export product known by foreign countries. However, along with the times, the craftsmen of



kelom geulis began to switch professions to become craftsmen of household appliances, furniture, trade, and as factory workers. This condition has resulted in fewer and fewer people making *kelom geulis* wood in Tasikmalaya, Indonesia. The incessant modernization has resulted in the younger generation starting to leave the cultural heritage of the *kelom geulis* wood craft that has been passed down from generation to generation. World scholars have started to innovate in cultural inheritance by injecting traditional culture into art classes (Wu et al., 2022). Similar conditions are also found in Malaysia, China, and Thailand to maintain cultural heritage by producing master craftsmen and access to cultural heritage marketing (Li, 2022).

Indonesia is rich in culture, but there are no formal educational institutions that accommodate the wood craft culture. Carpenter skills develop naturally in the people of Tasikmalaya, Indonesia. Meanwhile, in Indonesia, changes in cultural inheritance are not only caused by external human factors, but also internal factors that play an important role in cultural preservation. External factors are thought to manifest from maturity to work. Psychologically, the stability of workers will increase with traditional skills and arts along with increasing education (N. Wang, 2014). The carpenters have tried various ways to continue to pass on carpentry skills through their children, family, relatives, and close relatives. Wood craft skills in China are taught through apprenticeship, direct observation, and applying methods from the master, so that carving skills are passed down from generation to generation objectively (Shi & Song, 2018). However, the incessant modernization of science and technology has made wood craftsmen rarely interested in Indonesia. This has also resulted in a smaller number of woodworking communities in Tasikmalaya, Indonesia.

The social environment is a place for cultural inheritance and the formation of the character of wood craftsmen. Culture in the woodworking community of Tasikmalaya, Indonesia develops through informal learning. Although the superior product of wood craftsmen is *kelom geulis*, the community uses wood waste to make household utensils. Various crafts from wood waste are made with manual machines that are passed down from generation to generation. Types of handicrafts produced from wood waste include: ladle (large spoon for scooping rice), spatula, mortar (a tool for grinding spices), spoons, plates, and bowls. Informal learning that develops from generation to generation in the form of skills to process wood into a source of community income. Through informal learning, people are motivated to expand their experiences, knowledge, and new skills that are acquired on a regular basis (Jahr & Mynarek, 2022). Prospective craftsmen are apprentices who are not yet proficient as wood craftsmen, so with apprenticeship and trial and error over time they become proficient and able to produce wood crafts.

The wood craftsman culture that has been passed down from generation to generation is starting to disappear in the community. In addition, timber-producing forests have begun to be converted into housing. The movement of wood craftsmen has experienced an increase in the profession, from wood craftsmen to wood entrepreneurs, from wood entrepreneurs to professionals, and becoming exporters. This also has an impact on the number of wood craftsmen. Professional changes in the woodworking community are due to the incessant education that offers other, more promising jobs. Although it is possible, "education becomes a vital institution that transfers knowledge, driving economic, cultural, technological, social, and behavioral changes in society" (Pagulayan et al., 2021). Challenges in the future, countries must race with the speed of adaptation and development of the times (Şentürk & Duran, 2020). Work competencies, lifelong learning attitudes, and skills are important processes of educational outcomes (Şentürk & Duran, 2020). People have different cultures and have characteristics that distinguish them from other cultures. Cultural products become public consumption that occupies a leading position and as a promising international tourist attraction (Keane, 2019). In addition, lifelong learning is seen as a global phenomenon that provides space, cultural, social activities, and values for people's lives (Sulistiono et al., 2021).

Informal learning that develops is the cultural heritage of the community. Informal learning in various countries is used to increase the capacity of workers due to globalization and technological advances (Welk et al., 2022). Woodcraft training courses in China are prioritized for learning and discussion about carpentry arts, support from the Ministry of Culture and Ministry of Education with training methods designed by masters and college professors. (Jin et al., 2021). Through informal learning, workers can minimize uncertainty with the knowledge and skills acquired during learning, and workers gain competence, relatedness, and autonomy at work (Zhang et al., 2020). Informal learning can be done outside of formal education, so informal learning strategies are very effective when workers can practice to improve the skills and knowledge, they want (Cerasoli et al., 2018; Kortsch et al., 2019; Wolfson et al., 2018). Informal learning in wood craftsmen in Tasikmalaya, Indonesia is unique and different from other countries. Informal learning activities are carried out through casual interactions at work sites that allow for a natural exchange of skills. Therefore, this informal learning strategy for wood craftsmen does not have written procedures and special procedures. The informal learning of wood craftsmen has the characteristics of other learning strategies, although the skills of wood craftsmen get better the longer the amount of time used to learn.

The urgency of the research is evident from three fundamental points, namely: (1) the inheritance of work culture in the carpentry community is an important value for maintaining traditional skills that are increasingly being pushed aside by modernization and industrialization; (2) informal education that takes place in the community from generation to generation in the woodworking community has significant social, economic, and cultural value, both for the resilience of local culture and the improvement of community skills; and (3) the lack of documentation and basic research related to the mechanism of inheritance of traditional work culture in Indonesia, especially in the carpentry sector, which makes this research urgent to be carried out so as not to lose intangible cultural heritage.

The novelty of this research does not only look at work culture but from an ethnographic and anthropological perspective, more than that emphasizing the aspect of informal education in the carpentry community. The focus of the research is directed at the mechanism of inheritance of skills, values, and work ethic from generation to generation through direct practice (informal apprenticeship), social interaction, and internalization of norms in daily work. This study highlights the role of the community as a natural non-formal educational institution, which has rarely been positioned as an integral part of the education system. Differentiation with previous research includes: (1) previous research generally discusses work culture in the context of modern industry, organizational management, and simply preserving traditional skills without linking it to the function of informal education; (2) this research highlights the aspect of inheriting work culture as an informal education process that contributes to the formation of identity, skills, and work values of the woodworking community; and (3) highlighting social interactions between generations (experienced people and inexperienced people, and parents to children) in the process of learning woodworking skills. Providing an integrative perspective between cultural studies, education, and local socio-economic development.

Based on the main description of the problem in this article, it can be stated that the main problem of the inheritance of the work culture of wood craftsmen in Indonesia is that there is no educational institution that accommodates it. In addition, the process of inheriting an unorganized work culture and skills transfer approach is still natural. Therefore, the objectives of this study are to: (i) describe the cultural elements of the wood craftsman community in preserving the cultural heritage of wood crafts; (ii) analyzing the process of inheriting the work culture of the woodworking community; and (iii) finding informal learning.

RESEARCH METHOD

Researchers systematically describe research design, approach and type of research, presence of researchers, location and research subjects, data collection procedures, data analysis, and checking the validity of data.

Research Approach and Type

This research approach uses qualitative research and case study research. Researchers collect data in the form of text, words, descriptions, and phenomena in the research field (Creswell & Poth, 2018). The central phenomenon of wood craftsmen in Tasikmalaya, West Java, uses a qualitative approach to explore the informal learning process. Field data shows as many as 5 units of kolek gelius craft activists, household appliances, and furniture with 20 workers spread across four districts of Cibeureum, Cipedes, Kawalu, and Tawang. The average age of the workers is 35-50 years. This type of research is a case study to explore wood craftsmen in four sub-districts of West Java, Indonesia.

Researcher Presence

Researchers as key instruments, the presence of researchers is a must, so that the form of inheritance of work culture in wood craftsmen can be explored in depth. Researchers as a key instrument can understand the cultural elements of the wood craftsman community, observe the process of inheriting the work culture of wood craftsmen, and examine the learning strategies of informants as work cultural heritage. Researchers were present to interview wood craftsmen, observe field conditions of wood craftsmen, and informal documentation of wood craftsmen in the field from May – Desember 2024.

Research Locations and Subjects

The research location is in the Cibeureum, Cipedes, Kawalu, and Tawang sub-districts located in the city of Tasikmalaya, West Java, Indonesia. The research subjects were 10 craftsmen with an age range of 35-50 years, 1 facilitator, and 5 wood craft business owners. Characteristic data that became research informants are as follows (Table 1).

Table 1. Characteristics of Research Informants

Participant number	Gender	Age	Level of Education	Description
P 1	Male	38	Junior high School	Household appliances
P 2	Male	36	High School	Household appliances
P 3	Male	40	Primary School	Footwear (handcrafts)
P 4	Male	45	Primary School	Footwear (handcrafts)
P 5	Male	39	Primary School	Cupboard
P 6	Male	35	Primary School	Cupboard
P 7	Male	36	Junior high School	Cabinets, Chairs, etc
P 8	Male	38	Primary School	Cabinets, Chairs, etc
P 9	Male	40	Primary School	KAIKU "woodcraft"
P 10	Male	41	Junior high School	KAIKU "woodcraft"
P 11	Male	49	Primary School	Wardrobe owner
P 12	Male	44	Junior high School	Industrial Owner of Cabinets, Chairs, etc
P 13	Male	46	Junior high School	KAIKU "woodcraft" industry owner
P 14	Male	48	High School	Home Appliance industry owner Cupboard
P 15	Male	47	Primary School	Owner of Footwear industry (handicrafts)
P 16	Male	42	Bachelor's Degree	Facilitator

Data Collection Procedure

Field data collection was carried out using three techniques, namely in-depth interview techniques, participant observation, and documentation (Dawson, 2007). In-depth interviews were conducted on craftsmen while working. Interview activities at work and at rest. Researchers conducted interviews related to the cultural elements of the woodworking community, ranging from the language system, community knowledge, society, living equipment, livelihood, religion, and the arts that developed. Researchers explore the process of inheriting work culture, and informant learning strategies that develop as the inheritance of community work culture. Participants' observations provide an overview of the activities of the woodworking community in making household utensils, kelom geulis, and wood craft production sites as informal learning activities. The document study was obtained from the open data portal of Tasikmalaya.

Data analysis

Field data analysis uses interactive models (Tracy, 2019). Data analysis used an interactive model which was divided into three stages, namely: (1) data condensation is a process of simplifying field data from various interview data, participant observations, and document studies. The data on the cultural elements of the woodworking community, the process of inheriting the work culture of the woodworking community, and the informant's learning strategies are the inheritance of work culture; (2) display data, various data that have been organized are drawn conclusions and then presented in the form of narrative text so that it is easy for readers to understand. Various data that have been presented are grouped, among others: (a) the cultural elements of the craftsman community are through the language system, knowledge system, social system, living equipment system and technology, livelihood system, religious system and art system; (b) the process of inheriting the working culture of the craftsman community is through the internalization process, the socialization process, and the enculturation process; and (c) informal learning strategies as an inheritance of work culture through independent learning, learning resources, and orientation to market needs. These various field data are described based on field data.

Checking the Validity of Findings

Checking the validity of field data is using four criteria including credibility, dependability, confirmability, and transferability (Miles et al., 2014). The credibility of the data is to assess the validity of the data by triangulating the data that is asked in the morning, asked again in the afternoon, and asked again in the evening about the cultural elements of the craftsman community, the process of inheriting the work culture of the craftsman community, and informal learning strategies as the inheritance of work culture. And the researchers also conducted member checks and persistent observations at the location of wood craftsmen. Dependability is by auditing the entire research process with independent auditors as external researchers. Confirmability, the researcher conducted a confirmability test with an independent audit to ensure that the data presented were in accordance with field findings. Transferability, researchers conducted a systematic, detailed, and reliable description of the cultural elements of the craftsman community, the process of inheriting the work culture of the craftsman community, and informal learning strategies as the inheritance of work culture.

RESULT AND DISCUSSION

RESULT

The researchers present the findings of the research on the inheritance of work culture as informal education. Adults as actors of work culture inheritance provide informal education to children, families, relatives, and others as a work learning process. The education of wood craftsmen who do not have a formal education level makes the community learn informally through the craftsman's family. The findings of this research are presented in a systematic

manner including: elements of the culture of the craftsman community, the process of inheriting the work culture of the craftsman community, and informal learning strategies as the inheritance of work culture.

Cultural Elements of the Wood Crafts Society

The culture of the wood craftsman of Tasikmalaya, West Java, Indonesia, has a uniqueness that is different from other regions. The people of Tasikmalaya still maintain the cultural heritage of their ancestors by making wood crafts of *kelom geulis*. The manufacture of wood crafts still uses traditional tools and simple self-assembled machine tools. The woodworking community has a culture that becomes local wisdom, a source of knowledge, and a daily livelihood. The cultural elements of the wood craftsman community recognize the existence of language, knowledge, society, living equipment systems and technology, livelihoods, religion, and art that have developed as cultural heritage in Tasikmalaya, Indonesia are presented as follows.

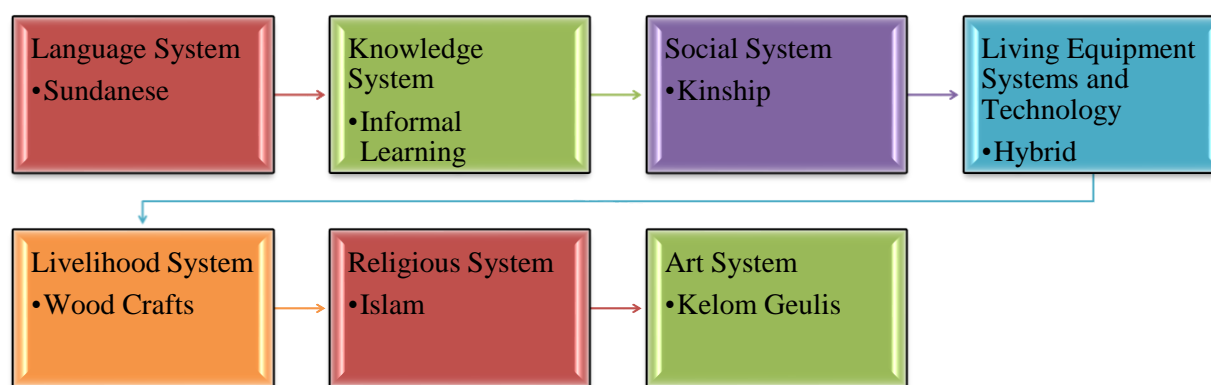


Figure 2. The Cultural Elements of the Wood Crafts Society

First, the language system used by the woodworking community in their daily life uses Sundanese (regional language). People communicate with middlemen using Sundanese as the language of their ancestors. Although many young people are starting to rarely use Sundanese as a heritage language, this causes language loss. This condition makes language as a cultural heritage begin to fade in society. The *kelom geulis* wood craftsmen as the older generation still adhere to the Sundanese language as their daily language and make the culture that is inherited continuously. Although the challenge of language modernization is getting more intense in the Tasikmalaya woodworking community.

“P1: Every day the people use the Sundanese language, both at work, at home, and in the community. Indonesian is rarely used and usually Indonesian is used when there are people from outside the area. Young people today rarely use Sundanese, preferring Indonesian. However, for the older generation like me, they usually use Sundanese. Since childhood I have been taught to use the Sundanese language when my father worked as a carpenter.”

The results of field observations provide an illustration that the woodworking community still rarely uses email, WhatsApp, and telegrams, but more often communicates directly at home, and in wood craft places” (observation of researchers).

Second, the knowledge system obtained by the woodworking community still revolves around the traditional way from one woodworking family to another woodworking family. The leading product (export destination) is the craft of *kelom geulis*. However, the wood waste from the craft of *kelom geulis* is used by craftsmen to make household utensils such as: spoons, spatulas, mortars, spoons, swallows, and bowls.

“P5: To produce 20 pieces of export quality *kelom geulis* handicrafts takes four working days and for 20 pieces of household utensils it takes three working days.

Wood crafts here still use the traditional way, so the amount of production cannot be much. In addition, we also don't recruit many people to help our business, in one business unit usually around 3-5 workers”.

Knowledge gained by wood craftsmen through informal learning, by observing, seeing, and experimenting. There is no special module to become a wood craftsman, so it becomes an intangible inheritance from the previous generation to the next generation. The results of the observations illustrate that wood craftsmen are seen as a family business so that the knowledge system is inherited from the family (researcher observation). However, the obstacle that arises is the lack of interest in the family of wood craftsmen to continue the family business. This condition is different from the wood craftsmen in Tasikmalaya, they set up a business to be passed on to the next craftsmen.

Third, the social system used by the Tasikmalaya woodworking community still adheres to the kinship ties. Carpenters are family, siblings, cousins, uncles, aunts and nephews. The observations of the researchers in the field showed, "wood craftsmen have a special closeness with other craftsmen, if the craftsmen do not have the goods, they take other craftsmen's goods to be marketed, this condition also applies vice versa, so that family ties support each other to produce handicrafts in accordance with market demand" (observation: researchers). With a social system that adheres to the fabric of kinship, cultural heritage does not die.

“P13: Sundanese culture usually works together, therefore the kinship is high, and has a mutual respect between family members. The workers who work in the woodworking area are distant family members. In the past, they often went to the craft shop to look around, then tried to learn when the workers had taken a break. Over time, they could and wanted to work at the *kelom geulis* wood craft”.

Therefore, the social system is still kinship, and the successor to work as wood craftsmen is dominated by men while women help prepare food.

Fourth, the system of living equipment and technology used by the Tasikmalaya woodworking community still maintains the traditional ways by using self-assembled tools from wood and iron. Observations of researchers in the field provide an illustration, "wood craftsmen still use traditional tools to make wood crafts manually, and modern equipment has started to exist, but only to help cut wood, smooth, and finish handicrafts" (Researchers' observation). The *kelom geulis* wood craft is made using a "hybrid production method" (using traditional and modern tools). Although Tasikmalaya wood craftsmen prefer to use traditional tools that are produced manually.

“P12: The technology used to help work, I as a wood craftsman have started using dynamo machines, iron, knives, steel, lathes, sandpaper, and wood cutting machines that already use electricity. Currently, the production of wood crafts must innovate with market needs, but for traditional wood craft businesses, business owners are usually workers as well. So that some people still maintain traditional ways to make wood crafts, with the help of the tools they have”.

Although the presence of technology helps the community in producing wood crafts, distributing wood crafts, and marketing wood crafts, it's only been a few years since wood craftsmen have used modern equipment, along with relatively large market demand and in a fast time, so craftsmen decide to use modern machines for cutting *kelom geulis* patterns, smoothing, and finishing wood craft products that have export quality.

Fifth, the livelihood system of the Tasikmalaya woodworking community is as a traditional wood craftsman who produces goods with hand skills, and processes wood from natural resources to become works of art. Meanwhile, for people who do not work as wood craftsmen, they choose to become entrepreneurs as sellers of handicrafts from household utensils, mbeler, and sellers of *kelom geulis* which are deposited in traditional markets. The observations of the researchers provide an illustration, "the people of Tasikmalaya for the

younger generation partly trade from natural products, such as selling fruits, sweet potatoes, and food entrepreneurs around the village" (Researchers' observations).

"P6: As a craftsman I have been working as a wood craftsman, furniture craftsman, kitchen utensil craftsman, and now as a *kelom geulis* craftsman. Before having a woodworking business, I was also a worker at a family-owned woodworking shop. So almost every day I pursue business as your craftsman. Almost about 25 years I am a wood craftsman".

Support from the local government to pass on the wood craft culture creates jobs for the community and has export quality handicraft products that can drive the community's economy. Cultural products that have economic value if packaged properly can be traded and raise the spirit of craftsmen through capital assistance and training.

Sixth, the religious system adopted by the Tasikmalaya woodworking community is mostly Muslim while maintaining Sundanese culture as an ancestral heritage. This religious system inspires the community of wood craftsmen as an identity used to beautify the appearance of women through the craft of *kelom geulis*. The history of the craft of *kelom geulis* for women as a reflection of the social structure of society that had economic advantages in the past.

"P8: *Kelom geulis* wood craft became an ancestral heritage which was considered a symbol of female beauty in the past, so that the people of Tasikmalaya maintain this heritage as the identity of a beautiful woman. In addition, as a way for men to respect the dignity of women by being given beautiful footwear (*geulis*). The ancient craft of *Kelom geulis* as footwear for noble women, made of wood and painted with colorful flowers. This *kelom geulis* craft has become a community culture that does not conflict with the values of Islamic teachings in Tasikmalaya, West Java, Indonesia".

Finally, the art system of Tasikmalaya wood craftsmen still maintains *kelom geulis* as a product of community culture, symbols, and ideas or objects that have artistic value.

The Process of Inheriting the Work Culture of the Wood Craft Community

The inheritance of work culture is a process of learning culture from the older generation to the younger generation. Young wood craftsmen learn from the elderly about the process of processing wood into *kelom geulis* crafts, household utensils, and furniture. The process of cultural inheritance is carried out informally without any time ties. Prospective wood craftsmen usually study while looking at wood craftsmen who are making crafts. This observation activity takes months, adjusted to the time and ability of prospective wood craftsmen. This wooden craft can be categorized as an intangible cultural heritage. Wood crafts in the Tasikmalaya community, Indonesia, are intangible cultural heritage, because the form of cultural heritage is knowledge, skills, experience, aesthetics, and economic value. The three stages of the cultural learning process carried out by wood craftsmen include: (i) the internalization process; (ii) socialization process; and (iii) the enculturation process, which is presented as follows.



Figure 3. The Process of Inheriting the Work Culture of the Wood Crafting Society

First, the process of internalizing the culture of Tasikmalaya wood craftsmen. The process of internalizing the value of wood craftsmen is by using *kelom geulis* handicraft products.

“P11: We are happy with our work as wood craftsmen, we are motivated to progress and develop, and we are satisfied with the skills we have. The skills possessed by craftsmen are created from an informal learning process, the craftsmen initially learn to choose a suitable rich for making crafts, then process the wood by making patterns to be cut, the next step is to form the wood into *kelom* (wooden footwear) for the basic ingredients to make the craft of *kelom geulis* and then sandpaper to grind it”.

The woodworking community feels happy with their work because woodworking is a legacy of their ancestors. The transformation phase of wood craftsmen gains knowledge about aesthetics to make wood crafts that have artistic value. The value internalization phase for wood craftsmen during the process of making *kelom geulis* craft patterns, namely craftsmen provide skills to choose wood, process wood, to form wood to become crafts that have aesthetic value. The transinternalization phase is a process of direct involvement of prospective wood craftsmen physically and mentally in pursuing the skills of wood craftsmanship. The uniqueness that appears in the internalization of wood craftsman culture is that the learning process takes place informally, so that prospective craftsmen do not feel burdened with work, time is more flexible, and there is no age limit for learning. Along with the high market demand for wood crafts, the craftsmen always learn to adapt to market demand. In addition, a supportive and abundant standard environment is a supporting factor for the internalization process in society.

Second, the process of socializing the culture of Tasikmalaya wood craftsmen. The older generation teaches the stages to make wood craft of *kelom geulis* to the younger generation. This cultural socialization is to pass on the cultural values of wood craft to the next generation. This cultural socialization process is a step to revive the culture of the wood craftsman community which has become a heritage of values, beliefs, and economic resources for the community. This wood craft cultural socialization activity starts from the selection of quality wood, the process of making pictures or patterns, the pattern cutting stage, the sanding or smoothing process, the painting process, the drying stage, finishing and packaging processes. In this socialization process, cultural learning activities took place, between wood craftsmen imitating each other's handicrafts. This condition of copying each other is a natural thing for the people of Tasikmalaya, Indonesia.

“P6: As a wood craftsman, you must be smart to imitate the models, shapes, and wood carvings that are in demand by consumers. P14: Consumers are kings, so whatever is being asked for and what is currently selling well, as a craft entrepreneur, I follow market developments and what the public is looking for.

The results of field observations of the research illustrate that the waste from cutting patterns or shapes is used by other craftsmen to make household utensils such as: ladle, swallow, irus, sutil, mortar, spoon, and bowl. This socialization process also occurs outside the craftsman community, as an effort to improve wood carving skills. Tasikmalaya wood craftsmen come to Jepara as an informal learning activity. Jepara wood carving products are well-known to foreign countries, ranging from makara motifs (a Hindu mythological creature, a combination of two elephants and dragons), dragon motifs (as a symbol of rulers), leaf motifs, bird motifs, Arabic calligraphy motifs, and various wood carving motifs.

Lastly, the process of enculturating the culture of Tasikmalaya wood craftsmen. Traditional rituals or incantations for the process of making wood crafts have begun to be abandoned. In the process of enculturation of wood craftsmen, it appears that the community is starting to respond to market demands. Various types of wood crafts are made to adapt to the demands of a busy market. The results of Tasikmalaya wood crafts are developed to be imitated

by other craftsmen in order to meet market demand, and maintain a better quality of selling value.

“P7: We wood craftsmen are required to quickly adjust to market demand, and goods are sold using a deposit system, and only paid when they are sold. As a wood craft worker, I also have to innovate to make wood crafts that have artistic value and economic value.

Nevertheless, economically wood craftsmen have to spend relatively large capital to produce wood crafts. The rapid development of the market in terms of models, motifs, patterns, and forms of crafts makes craftsmen must have large capital. This condition has resulted in *kelom geulis* craftsmen starting to switch to other crafts. In addition, the rise of Chinese products at low prices as competitors in the national and international wooden handicraft market.

Informal Learning Strategies as Inheritance of Work Culture

Informal learning as an inheritance of work culture in Tasikmalaya wood craftsmen has been going on for a long time. Wood processing skills are obtained from self-study, by watching, observing continuously every day. The results of participant observations provide an explanation that apart from being a wood craftsman, the people of Tasikmalaya are also entrepreneurs of furniture, household utensils, and sellers of *kelom geulis* handicrafts. Informal learning sources for Tasikmalaya wood craftsmen include: parents, relatives, teachers, kiai, uncles, and co-workers. The three stages of informal learning strategies include: (i) independent learning; (ii) learning resources; and (iii) orientation to market needs, which are presented as follows.

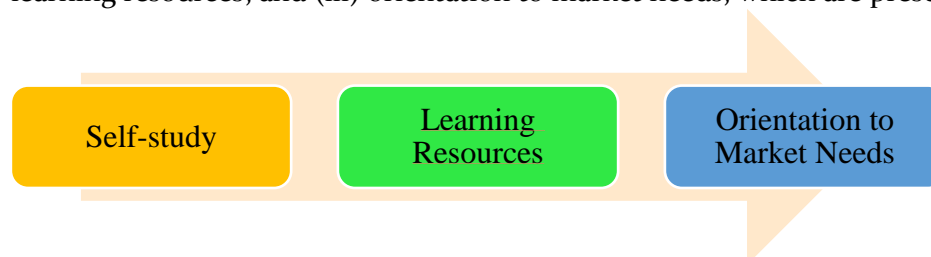


Figure 4. Informal Learning Strategies

First, the wood craft production area was converted to a place for independent learning (self-study) for wood craftsmen who have family ties, relatives, and relatives. The people's talents, knowledge, and experience in processing wood are obtained from their ancestors, and instincts are honed every day informally. The socialization carried out by the wood craftsmen included: learning activities in secret and seeing the craftsmen at work.

“P9: This self-study activity gives me a lot of space to learn anything, according to what I want. In addition, by self-study I can manage time to study. A wood craft production site that is close to my house, so I can learn independently from looking around, to experimenting with wood processing into crafts that have artistic value”.

Second, wood craftsmen as learners come to learning resources by visiting relatives' homes while watching craftsmen work and experimenting when senior craftsmen take a break. Through learning resources (craft business owners) students practice their own woodworking by choosing quality wood materials, making patterns, cutting patterns, smoothing wood, painting wood, and finishing crafts.

“P8: As a wood craftsman who is not yet proficient, I often go to senior wood craftsmen. Usually I learn a lot from them, starting from the selection of wood, good cutting patterns, the process of smoothing the *kelom geulis*, and until the finishing is ready for sale. Learning resources (wood craft business owners) are happy with people who want to learn to continue the wood craft business”.

Finally, orientation to market needs, is an informal learning strategy that aims to read market opportunities for wood crafts. The large market needs make wood crafts still in demand by the community. Along with the large market demand, it becomes an opportunity to develop a wood craft business. Through orientation to market needs, the community can increase family income, prosper wood craftsmen, and become a business opportunity to create jobs for the younger generation. Informal learning strategies carried out by wood craftsmen by exchanging knowledge, such as: the latest wood carving models that are of interest to the community, craftsmen experimenting with various carving models, and trying to innovate according to market needs. *Kelom geulis* wood craftsmen, along with diverse market demands, have begun to switch their business to making wood crafts for household appliances and furniture needs.

“P12: The market demand for wood crafts provides an opportunity for craftsmen to produce more wood crafts. The obstacle experienced by the craftsmen is the minimal capital that makes me have to wait for the money from the sale to buy raw materials back. The limitations of raw materials are also felt by wood craftsmen, with the lack of wood making production unable to run smoothly because the stock of raw materials runs out”.

This informal learning strategy as a process of inheriting work culture is the hallmark of wood craftsmen in Tasikmalaya, Indonesia. The researcher's field observations illustrate that, “wood craftsmen have a community called the *Kelom Geulis* Craftsmen Association (GAPEKEL) which always supports each other in learning and learning. The concept of inheritance of work culture with informal learning strategies that was obtained self-taught when in Islamic boarding schools, from parents, from neighbors, from Koran teachers, and from coworkers” (research observation).

DISCUSSION

The cultural element of the wood craftsman community is reflected in the wood craftsman community having a culture that becomes local local wisdom, a source of knowledge, and daily livelihoods. Culture is studied by humans as the dominant social transmission and cross-cultural variation (Boyer, 1998). Culture is a way of community learning that integrates past heritage with present experiences aimed at developing skills and providing community benefits (Obot, 2019). Culture as a complex civilization includes: knowledge, art, morals, beliefs, laws, customs, abilities and habits acquired by humans as members of society (y Kluck-Hohn, 1954). In the cultural element, the Tasikmalaya wood craftsman community has seven cultural systems.

Cultural Elements of the Wood Crafts Society

First, the language system used by the craftsman community is Sundanese. Sundanese is used as, “...family ties and a way of communicating using a heritage language to stay connected to the previous culture” (Nufus, 2022). Although many young people are starting to rarely use Sundanese as a heritage language, this causes language loss. However, if left unchecked, the inherited language is considered not in accordance with the times and has an impact on language loss or language death (Nufus, 2022; Polinsky & Kagan, 2007).

Second, The knowledge system of the wood craftsman community, knowledge transfer is a process of delivering experience, information, and skills individually and in groups (Wahjuningsih et al., 2018). However, the obstacle that arises is the lack of interest in the family of wood craftsmen to continue the family business. Although, “various competitive pressures between woodworking industries cause distrust among craftsmen” (Gillette, 2010). This condition is different from the wood craftsmen in Tasikmalaya, they set up a business to be passed on to the next craftsmen. In addition, the incessant production of Chinese-made footwear in various countries at affordable prices, so that the sales of *kelom geulis* handicrafts are decreasing. Similar conditions in Slovakia, the determining factor for the existence of wood and

furniture craftsmen is due to internal factors of the family who lack the qualifications of a skilled workforce. (Schmidtová & Moresová, 2022).

Third, the social system in the community of wood craftsmen, "craftsmen establish a wood industry business for the purpose of disseminating skills" (Gillette, 2010; Xu & Tao, 2022). Fourth, the system of living equipment and technology used for woodworking uses a "hybrid" system. The hybrid system features both traditional and modern equipment designs, increasing the attractiveness of the tourism industry and encouraging handicraft trade (Grobar, 2017). Although Tasikmalaya wood craftsmen prefer to use traditional tools that are produced manually. The challenge that arises wood craftsmen have to work extra to produce a limited number of crafts and it takes a long time. Fifth, the livelihood system of the wood craftsman community by processing wood to make crafts. Craft entrepreneurs who are getting fewer and fewer enthusiasts make the wood craft business unable to develop quickly. Based on the Tasikmalaya Open Data Portal in 2021, it presents data on 5 wood craftsmen who are engaged in wood crafts. The distribution of these business units includes 1 unit of Cibeureum Subdistrict, 2 units of Cipedes Subdistrict, 1 unit of Kawalu Subdistrict, and 1 unit of Tawang Subdistrict. With each unit having workers ranging from 3 workers to 5 workers. This picture is presented in the form of Figure 5.

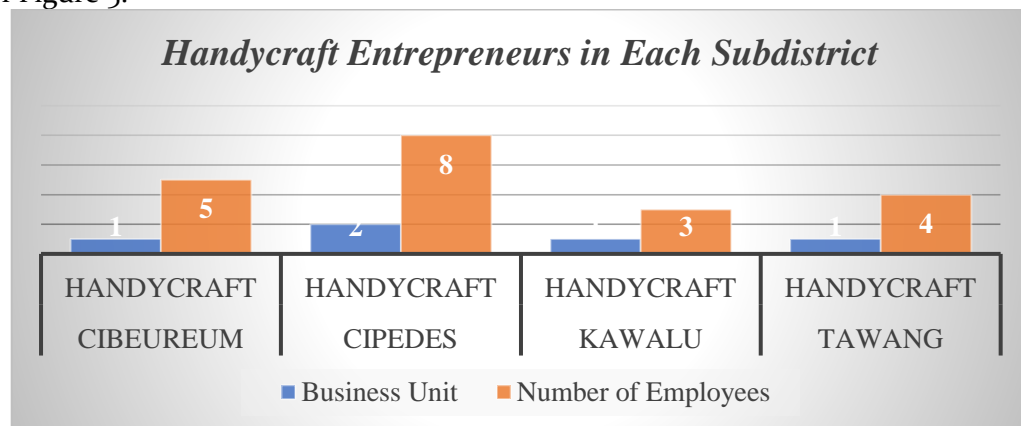


Figure 5. Handycraft Entrepreneurs in Each Subdistrict
 Source: (Portal Open Data Tasikmalaya, 2021)

Craft production in developing countries, such as Peru, contributes 10% of the workforce as a source of income for the community and increases regional income (Grobar, 2017). The condition of handicraft production in Indonesia is also similar to other developing countries.

Sixth, the religious system of the majority of wood craftsmen embraces Islam. The embodiment of wood craft culture as a symbol, religion, identity, and social structure of society (Azmin et al., 2021). Through a developing culture, a world order system is realized which is considered a spiritual, sacred, and cognitive evolution which is transformed in the form of carving crafts, and arts.

Finally, the wood craftsman's art system that is firmly held by the community is related to the ancestral heritage of the kelom geulis craft. Art as an aesthetic value that is connected with the values of people's lives, "in the context of culture, art becomes the symbolic basis of society, which is manifested in the form of values, beauty, taste, and interest through crafts in the physical form of art" (Azmin et al., 2021; McCarmick, 2017).

The Process of Inheriting the Work Culture of the Wood Craft Community

The process of inheriting the work culture of the woodworking community is reflected in, "a variety of intangible cultural heritages including history, science, culture, aesthetics, knowledge, human rights, and the economy" (F. Wang, 2022). Inheritance of work culture in the process of cultural internalization, "value internalization is a process of understanding values,

morals, and norms in depth through a learning process as the formation of each person's personality. (Fatchurahman & Solikin, n.d.; Keeley, 1973; Rochberg-Halton, 1984). This internalization process has three phases including: the transformation phase, the value internalization phase, and the transinternationalization phase (Fatchurahman et al., 2021; Garvey et al., 2010; Kutzhanova et al., 2009). The process of cultural socialization is reflected in the socialization of culture to the younger generation. Cultural socialization is a process of learning about traditional values and beliefs related to culture from those closest to them (Hughes et al., 2006; Lam & Tran, 2022). Wood crafts in Tasikmalaya have similarities with Jepara wood craft products. Jepara wood carving products are well-known to foreign countries, ranging from makara motifs (a Hindu mythological creature, a combination of two elephants and dragons), dragon motifs (as a symbol of rulers), leaf motifs, bird motifs, Arabic calligraphy motifs, and various wood carving motifs. In addition, Jepara's reputation as a carving city has become social capital (Indrayani et al., 2022). The process of cultural enculturation is reflected in the community of wood craftsmen who are responsive to market demands. Enculturation is the process of acquiring culture from the surrounding environment through observation, local community life experiences, and socio-cultural factors (Furnham & Bochner, 1986; Motevalli et al., 2022). Various types of wood crafts are made to adapt to the demands of a busy market. The process of enculturation in the woodworking community is, "...individual skills acquired through continuous practice and training through modification according to environmental needs" (Durt et al., 2017; Monterroza-Rios & Gutiérrez-Aguilar, 2022).

Informal Learning Strategies as Inheritance of Work Culture

Informal learning strategies as an inheritance of work culture are reflected in the community learning independently. Informal learning is seen as lifelong learning, unconscious learning, and independent learning without any instruction in the learning process (Schugurensky, 2000). Informal learning is not carried out in educational institutions, but is taught through a process of experience, and spontaneous inheritance education (Supriyono et al., 2020). The inheritance of this work culture occurs from parents of wood craftsmen, passed down to children, then passed on to grandchildren, great-grandchildren to the next generation. This informal learning is seen as the acquisition of knowledge, experience, and skills from outside the educational institution and takes place every day (Nehiri & Akinin, 2021). The inheritance of this work culture occurs from parents of wood craftsmen, passed down to children, then passed on to grandchildren, great-grandchildren to the next generation. This informal learning is seen as the acquisition of knowledge, experience, and skills from outside the educational institution and takes place every day (Nehiri & Akinin, 2021). Informal learning is based on the learner's skills in learning engagement, continuous observation, trial and error, listening to stories, asking for help, encouragement to learn, and reflecting on everyday events (Cross, 2011).

The community as a source of learning and a place for community learning. Wood craftsmen as a learning resource for new wood craftsmen. The informal learning strategy experienced by the woodworking community, "...as a daily life experience that can serve as a way of life, personality, ability development, to shape future generations with character" (Zulkarnain, 2017). Three types of informal learning that are identical to the activities of wood craftsmen include: "socialization, chance learning, and self-directed learning" (Nehiri & Akinin, 2021). The orientation to market needs is reflected in the wood craftsmen adjusting the crafts made in line with market demand. Therefore, the strategy of inheriting the work culture of wood craftsmen is carried out informally and develops in line with the market that is in demand by the community. Informal learning strategies as inheritance of work culture, "...have learning goals even though they are not bound by time, are not organized, are problem-solving oriented, and learn independently (Eshach, 2007; Lewalter & Neubauer, 2020). Culture-based informal

learning becomes a learning system to introduce culture, values, traditions, community characters, and explore language to explore community culture (Setyanto et al., 2022).

CONCLUSION

This study aims to find the inheritance of work culture as informal education in the woodworking community of Tasikmalaya, West Java, Indonesia. The trend of people preferring to work outside the region because it is considered more profitable. This condition has resulted in fewer and fewer enthusiasts to pursue the wood craftsman business. The results of the study provide an illustration that the inheritance of the work culture of wood craftsmen is realized through informal education. The cultural elements of the wood craftsman community in preserving the cultural heritage of work are manifested in the language system using Sundanese language, the knowledge system of the wood craftsman community that still uses the traditional way, the social system still adheres to the kinship network, the living equipment system and technology using a hybrid system (manual and machines), the livelihood system as wood craftsmen, the majority religious system is Muslim, and the community art system maintains *kelom geulis* as a cultural product of the craftsman community. The process of inheriting the work culture of the woodworking community is informal. In the internalization process, this process craftsmen experience a transformative phase, a value internalization phase, and a transinternalization phase; the socialization process, this process imitates the culture of wood craftsmen, so that an informal learning process occurs as a heritage of values, beliefs, and economic resources of the community; enculturation process, the culture of wood craftsmen is created from the surrounding environment through observation, life experience, socio-culture, and market changes. Informal learning strategies as inheritance of work culture are independent learning strategies. Craftsmen as individuals who learn independently, sources of learning from those closest to them, and are oriented to the needs of the wood craft market. The informant's learning strategy is flexible, without time ties, unconscious learning, independent learning, lifelong learning, mutual learning, and encouragement to learn through continuous observation.

ACKNOWLEDGEMENTS

The authors would like to express their gratitude to the Department of Non-Formal Education, State University of Surabaya, Indonesia and State University of Malang, Indonesia as well as the National University of Malaysia.

REFERENCES

- Azmin, A. K., Abdullah, F., Sanusi, A. N. Z., Yusof, Z. B., & Asif, N. (2021). Sustainability Of Malay Wood Craftsmanship Symbolism In Deciphering Malaysia's Architectural Identity. *Proceedings of DARCH*, 2021(1st).
- Boyer, P. (1998). Cognitive Tracks of Cultural Inheritance: How Evolved Intuitive Ontology Governs Cultural Transmission. *American Anthropologist*, 100(4), 876–889. <https://doi.org/10.1525/aa.1998.100.4.876>
- Cerasoli, C. P., Alliger, G. M., Donsbach, J. S., Mathieu, J. E., Tannenbaum, S. I., & Orvis, K. A. (2018). Antecedents and Outcomes of Informal Learning Behaviors: a Meta-Analysis. *Journal of Business and Psychology*, 33(2), 203–230. <https://doi.org/10.1007/s10869-017-9492-y>
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (4th ed.) (Thousand Oaks). SAGE Publications.
- Cross, J. (2011). *Informal learning: Rediscovering the natural pathways that inspire innovation and performance* (Lisa Shannon). John Wiley & Sons. <https://books.google.co.id/books?id=S38te9Z6OpoC&lpg>
- Dawson, C. (2007). *A Practical Guide to Research Methods*. British Library Cataloguing. <http://ndl.ethernet.edu.et/bitstream/123456789/72819/1/12PDF.pdf>

- Durt, C., Fuchs, T., & Tewes, C. (2017). *Embodiment, enaction, and culture: Investigating the constitution of the shared world*. MIT Press.
- Eshach, H. (2007). Bridging In-school and Out-of-school Learning: Formal, Non-Formal, and Informal Education. *Journal of Science Education and Technology*, 16(2), 171–190. <https://doi.org/10.1007/s10956-006-9027-1>
- Fatchurahman, M., & Solikin, A. (n.d.). Supardi, & Hamdanah (2021). Internalization of Huma Betang in Cultural Counselling: Learning Perspective. *Educational Sciences: Theory and Practice*, 21(1), 112–130.
- Fatchurahman, M., Supardi, Solikin, A., & Hamdanah. (2021). Internalization of huma betang in cultural counselling: Learning perspective. *Educational Sciences: Theory and Practice*, 21(1), 112–130. <https://doi.org/10.12738/jestp.2021.1.009>
- Furnham, A., & Bochner, S. (1986). Culture shock. Psychological reactions to unfamiliar environments. *Culture Shock. Psychological Reactions to Unfamiliar Environments*.
- Garvey, R., Strokes, P., & Megginson, D. (2010). *Coaching and Mentoring: Theory and Practice*, NHRD Network Journal, 3 (2).
- Gillette, M. (2010). Copying, Counterfeiting, and Capitalism in Contemporary China: Jingdezhen's Porcelain Industry. *Modern China*, 36(4), 367–403. <https://doi.org/10.1177/0097700410369880>
- Grobar, L. M. (2017). Policies to promote employment and preserve cultural heritage in the handicraft sector the handicraft sector. *International Journal of Cultural Policy*, 6632(July), o. <https://doi.org/10.1080/10286632.2017.1330887>
- Hughes, D., Rodriguez, J., Smith, E. P., Johnson, D. J., Stevenson, H. C., & Spicer, P. (2006). Parents' ethnic-racial socialization practices: a review of research and directions for future study. *Developmental Psychology*, 42(5), 747.
- Indrayani, H., Satriya, C. Y., Rahma, A., & Sukma, R. H. O. M. (2022). Developing Social Capital in Reputation of Jepara as a Carving City. *Jurnal Perencanaan Pembangunan: The Indonesian Journal of Development Planning*, 6(1), 106–115. <https://doi.org/10.36574/jpp.v6i1.261>
- Jahr, M., & Mynarek, F. (2022). Integrating Informal Learning into Deployment Planning and Project Scheduling. *Journal of Business Strategies*, 39(1), 33–59. <https://doi.org/10.54155/jbs.39.1.33-59>
- Jin, H., Jiang, S., & Chen, Y. (2021). Study on Fujian Wood Carving Art. *Proceedings of the 7th Annual International Conference on Social Science and Contemporary Humanity Development (SSCHD 2021)*, 52–56. <https://doi.org/10.2991/assehr.k.211215.010>
- Keane, M. (2019). 3.1 Creativity, Affordances, and Chinese Traditional Culture. In *Boredom, Shanzhai, and Digitisation in the Time of Creative China* (pp. 255–274). Amsterdam University Press. <https://doi.org/10.1515/9789048535538-019>
- Keeley, B. J. (1973). *Internalization of Norms: A Sociological Theory of Moral Commitment*. JSTOR.
- Kortsch, T., Schulte, E.-M., & Kauffeld, S. (2019). Learning @ work: informal learning strategies of German craft workers. *European Journal of Training and Development*, 43(5/6), 418–434. <https://doi.org/10.1108/EJTD-06-2018-0052>
- Kutzhanova, N., Lyons, T. S., & Lichtenstein, G. A. (2009). Skill-based development of entrepreneurs and the role of personal and peer group coaching in enterprise development. *Economic Development Quarterly*, 23(3), 193–210.
- Lam, C. K., & Tran, A. G. T. T. (2022). Asian American cultural socialization and ethnic identity: interdependent self-construal as a mediator. *Journal of Ethnic and Cultural Diversity in Social Work*, 31(1), 28–39. <https://doi.org/10.1080/15313204.2020.1799471>
- Lewalter, D., & Neubauer, K. (2020). Stichwort: Informelles Lernen im Kindes- und Jugendalter. *Psychologie in Erziehung Und Unterricht*, 67(3), 228–231. <https://doi.org/10.2378/peu2020.art18d>

- Li, X. (2022). Intangible Cultural Heritage and Local Practices of Chinese Cultural and Creative Industry. *Proceedings of the 2022 International Conference on Comprehensive Art and Cultural Communication (CACC 2022)*, 663, 70–74. <https://doi.org/10.2991/assehr.k.220502.016>
- McCarmick, J. (2017). Santayana's The Sense of Beauty: Being the Outlines of Aesthetic Theory. In *Another Music* (Vol. 238, pp. 199–204). Routledge. <https://doi.org/10.4324/9781315082288-25>
- Miles, M. B., Huberman, A. M., & Johnny, S. (2014). *Qualitative data analysis: a methods sourcebook* (Laura Barrett, Ed.; Third edition). SAGE Publications, Inc. <https://www.metodos.work/wp-content/uploads/2024/01/Qualitative-Data-Analysis.pdf>
- Monterroza-Rios, A. D., & Gutiérrez-Aguilar, C. M. (2022). Enactivism and Material Culture: How Enactivism Could Redefine Enculturation Processes. *Philosophies*, 7(4), 75.
- Motevalli, S., Saffari, N., Michael, M. T. A., & Abadi, F. H. (2022). Enculturation, Education and Sustainable Development: Understanding the Impact of Culture and Education on Climate Change. *International Education Studies*, 15(4).
- Nehiri, N., & Aknin, N. (2021). A Proposed Learner's Data Model: Integrating Informal Learning and Enhancing Personalization and Interoperability. *International Journal of Emerging Technologies in Learning*, 16(8), 173–187. <https://doi.org/10.3991/ijet.v16i08.19833>
- Nufus, T. Z. (2022). Students' language Attitudes Towards The Acquisition or Maintenance of Heritage Language; A Case Study. *Lexeme: Journal of Linguistics and Applied Linguistics*, 4(2), 151–156. <https://doi.org/https://doi.org/10.32493/ljal.v4i2.21469>
- Obot, I. M. (2019). Culture, education and philosophy: towards an effective integration into Nigerian school curriculum. *International Journal of Educational Research*, 6(2), 174–183. <https://www.ajol.info/index.php/ijer/article/view/192616>
- Pagulayan, E. S., Asuncion, J. E. L., Tamayao, A. I., Vecaldo, R. T., Mamba, M. T., & Paat, F. M. G. (2021). The value of economic and cultural capital to college readiness among Filipino senior high school graduates. *International Journal of Evaluation and Research in Education (IJERE)*, 10(1), 174. <https://doi.org/10.11591/ijere.v10i1.20963>
- Polinsky, M., & Kagan, O. (2007). Heritage Languages: In the 'Wild' and in the Classroom. *Language and Linguistics Compass*, 1(5), 368–395. <https://doi.org/10.1111/j.1749-818X.2007.00022.x>
- Portal Open Data Tasikmalaya. (2021). *Data IUMK Menurut Jenis Usaha Kayu, Pengrajin dan Handycraft Tahun 2020*. Dinas Koperasi, Usaha Mikro Kecil Menengah, Perindustrian Dan Perdagangan. <https://data.tasikmalayakota.go.id/dinas-koperasi-usaha-mikro-kecil-dan-menengah-perindustrian-dan-perdagangan/data-iumk-menurut-jenis-usaha-kayu-pengrajin-dan-handycraft-tahun-2020/>
- Rochberg-Halton, E. (1984). Object relations, role models, and cultivation of the self. *Environment and Behavior*, 16(3), 335–368.
- Schmidtová, A. K. S., & Moresová, M. (2022). Specifics of Family Businesses In The Woodworking and Furniture Industry In Slovakia. *Acta Facultatis Xylogiae Zvolen*, 64(1), 123–134. <https://doi.org/10.17423/afx.2022.64.1.11>
- Schugurensky, D. (2000). *The Forms of Informal Learning: Towards A Conceptualization of The Field*. <https://utoronto.scholaris.ca/server/api/core/bitstreams/2d91687e-a45f-4e36-9666-cd78356ee49c/content>
- Şentürk, Ş., & Duran, V. (2020). Lifelong learning tendencies of trainers in adult education. *International Journal of Evaluation and Research in Education (IJERE)*, 9(1), 1. <https://doi.org/10.11591/ijere.v9i1.20365>
- Setyanto, A., Wiyono, B. B., Burhanuddin, B., & Mustiningsih, M. (2022). Samurai Culture Acculturation In Japanese Language Learning. *Journal of Positive Psychology and Wellbeing*, 6(1), 1440–1450. <https://journalppw.com/index.php/jppw/article/view/2564/1610>

- Shi, W., & Song, J. (2018). Research on the Modern Inheritance of Chinese Dongyang Woodcarving Decoration Art. *Proceedings of the 2nd International Conference on Art Studies: Science, Experience, Education (ICASSEE 2018)*. <https://doi.org/10.2991/icassee-18.2018.94>
- Sulistiono, E., Mustakim, & Nudiati, D. (2021). A Program for Lifelong Learning During the Covid 19 Pandemic. *First Transnational Webinar on Adult and Continuing Education (TRACED 2020)*, 6–12. <https://doi.org/10.2991/assehr.k.210508.002>
- Supriyono, Zulkarnain, Wahyuni, S., Rahadjo, K. M., & Avrilianda, D. (2020). Implementation of Informal Education Learning Materials in Traditional Norms Learning in Package C Students, PKBM Setia Mandiri Poncokusumo Malang, Indonesia. *Proceedings of the 1 St International Conference on Information Technology and Education (ICITE 2020)*, 508(Icite), 513–519. <https://doi.org/10.2991/assehr.k.201214.287>
- Tracy, S. J. (2019). *Qualitative Research Methods: Collecting Evidence, Crafting Analysis, Communicating Impact* (2nd ed.) (Hoboken). Wiley-Blackwell.
- Wahjuningsih, A., Supriyono, Mr., & Dayati, U. (2018). Knowledge Transfer in Promoting Entrepreneurship. *Proceedings of the 1st International Conference on Education Innovation (ICEI 2017)*, 27–29. <https://doi.org/10.2991/icei-17.2018.8>
- Wang, F. (2022). Legal Protection of Intangible Cultural Heritage and Heilongjiang Local Development. *International Journal of Frontiers in Sociology*, 4(4), 71–81. <https://doi.org/10.25236/IJFS.2022.040412>
- Wang, N. (2014, May). A Viewpoint on Intervention with Inheritance of Traditional Arts and Crafts by Vocational Teaching of Arts and Crafts. *Proceedings of the International Conference on Education, Language, Art and Intercultural Communication*. <https://doi.org/10.2991/icelaic-14.2014.138>
- Welk, S., Kortsch, T., & Kauffeld, S. (2022). How to Foster Informal Learning. *Zeitschrift Für Arbeits- Und Organisationspsychologie A&O*, May. <https://doi.org/10.1026/0932-4089/a000394>
- Wolfson, M. A., Tannenbaum, S. I., Mathieu, J. E., & Maynard, M. T. (2018). A cross-level investigation of informal field-based learning and performance improvements. *Journal of Applied Psychology*, 103(1), 14–36. <https://doi.org/10.1037/apl0000267>
- Wu, J., Chan, C. J., & Chieng, J. C. Y. (2022). The Innovation of Mongolian Folk Song Music Cultural Inheritance Path Based on Intelligent Computing Analysis of Communication Big Data. *Security and Communication Networks*, 2022, 1–13. <https://doi.org/10.1155/2022/5752751>
- Xu, Y., & Tao, Y. (2022). Cultural impacts of state interventions: Traditional craftsmanship in China's porcelain capital in the mid to late 20th century. *International Journal of Intangible Heritage*, 17, 214–231. https://www.academia.edu/83170996/Cultural_impacts_of_state_interventions_Traditional_craftsmanship_in_Chinas_porcelain_capital_in_the_mid_to_late_20th_century
- y Kluck-Hohn, K. (1954). Culture. A Critical Review of Concepts and Definitions. *Revista Mexicana de Sociología*, 16(1), 172. <https://doi.org/10.2307/3538071>
- Zhang, C., Nahrgang, J. D., Ashford, S. J., & DeRue, D. S. (2020). The Risky Side of Leadership: Conceptualizing Risk Perceptions in Informal Leadership and Investigating the Effects of Their Over-Time Changes in Teams. *Organization Science*, 31(5), 1138–1158. <https://doi.org/10.1287/orsc.2019.1350>
- Zulkarnain. (2017). *Indigeneous Learning With Local Traditionl Inheritance To The Young Generation Of Ngadas Village Comunnity BT - Proceedings of the 9th International Conference for Science Educators and Teachers (ICSET 2017)*. 636–643. <https://doi.org/https://doi.org/10.2991/icset-17.2017.105>