

***“Panengen”* Indigenous Knowledge as the Financial Behavior of Cikalong Community**

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Abstract

This study aims to examine the panengen culture, an indigenous knowledge as the basis of the financial management of the Cikalong community. This study uses a qualitative method with a case study approach, which analyzes data based on in-depth interviews, non-participatory observations, and documentation about the panengen culture in the financial management of the Cikalong community. The results of this study show that the financial management process of the Cikalong community is based on the cultural concepts of panengen such as basajan, pamali, and neundeun miraweuy which shape their financial behavior.

Keywords: Panengen culture, Financial Behavior, Financial Literacy

Abstrak

Penelitian ini bertujuan untuk mengkaji mengenai budaya panengen yang menjadi indigenous knowledge sebagai dasar pengetahuan dalam pengelolaan keuangan masyarakat Desa Cikalong. Metode yang digunakan dalam penelitian ini adalah metode kualitatif dengan pendekatan studi kasus, dimana data yang dianalisis berdasarkan data dari wawancara mendalam, observasi non partisipatoris, dan dokumentasi berkaitan dengan budaya panengen dalam pengelolaan keuangan masyarakat Desa Cikalong. Hasil dalam penelitian ini menunjukkan proses pengelolaan keuangan masyarakat Desa Cikalong berlandaskan dari konsep-konsep budaya panengen yaitu basajan, pamali dan neundeun miraweuy yang membentuk financial behavior mereka.

Kata Kunci: Budaya Panengen, Financial Behavior, Financial Literacy

Introduction

The 2019 National Financial Literacy and Inclusion Survey (SNLIK) shows a financial literacy index of 38,03%, which means that only a third of Indonesia's population is well literate in finance. According to Lyons, Kass-Hanna, & Liu (2021), building financial resilience begins with good financial literacy. A person's financial literacy will influence their financial management so that the basic financial knowledge becomes the basis for every financial decision that is made repeatedly that will shape financial behavior.

Financial Behavior must pay attention to aspects of Psychology, Sociology, and Finance. Psychological aspects show that a person's thoughts, feelings, and behavior are influenced by the roles of others to form a person's psyche. It follows aspects of Sociology, where a person's social behavior with someone or with society will greatly affect that person. From the financial aspect, the community determines a decision in financial activities based on the influence of social interactions that form a culture in their environment (Baker, Filbeck & Ricciardi, 2017).

Indonesia is a country with cultural diversity. Based on the Central Statistics Agency (2010), Indonesia has 1,340 ethnic groups. These various ethnic groups have

characteristics based on local Indigenous Knowledge. Following the people of Cikalong Village where they still uphold the culture that is their Indigenous Knowledge, namely the “*Panengen*” culture. In a study conducted by Engkus (2017), the term *panengen* is a vocabulary from the *Sunda Pakidulan* culture which has the meaning of *tengen* or right side. The right represents a condition that is good or has a good value, with the philosophy that humans must have good behavior (kindness) in living their lives.

According to Ruspandi (2022), *Kuwu* (Head of Cikalong Village) said that *panengen* (good behavior) culture must first apply its principles, such as always remembering about *pamali*, *basajan*, and *neundeun miraweuy*. It means that people will have their needs fulfilled when they can have a good relationship with nature and society (*pamali*) without being greedy and living a simple life (*basajan*). Furthermore, they can save wealth for greater use in the future (*neundeun miraweuy*). These principles can be seen in the families who apply the *panengen* culture such as saving a lot of their wealth in the form of gold jewelry, building a rice mill service business, and buying land for plantations and rice fields which will later generate profits.

According to Silkkerveer in Saefullah (2019) regarding Indigenous Knowledge (IK), this study refers to IK, the knowledge which indigenous people acquired from generation to generation, mostly based on their life experience with nature and influenced by their cosmological beliefs. IK is the basis for local people's decision-making in many rural communities and ethnocultural groups of society. Indigenous Knowledge Systems (IKS) deal with specific systems of knowledge and practice, developed and accumulated over generations, often outside universities, research institutions, and laboratories, which form the basis of local-level decision-making processes, and are as such unique to a specific culture or region.

Every decision made by the Cikalong Village community will be based on the Indigenous Knowledge they have, namely the *panengen* culture. Moreover, the financial management process conducted by each family in Cikalong Village is based on financial behavior that is formed due to the existence of Indigenous Knowledge in the form of *panengen* culture. It is the uniqueness of this research, is to describe the financial management of the community in terms of financial literacy and financial behavior based on the Indigenous Knowledge culture of *panengen* owned by the people of Cikalong Village. Therefore, the purpose of this study is to examine the *panengen* culture which becomes indigenous knowledge as the basis of knowledge in the financial management of the Cikalong community.

Financial Behavior

Financial behavior is behavior that has a relationship with the application of financial management (Nidar & Bestari, 2012). Financial Behavior relates to a person's method of managing and utilizing their financial resources (Nababan & Sadalia, 2013). Skills and confidence in managing debt based on good financial literature form good financial behavior so that decisions in financial activities can be right (Piotr Białowolski, Andrzej Cwynar, & Wiktor Cwynar, 2021). The ability to manage debt has a significant positive impact on financial behavior in a family. A family with good debt management will be able to manage the financial burden well (Xiao & Yao, 2022).

According to Baker, Filbeck, & Ricciardi (2017), financial behavior is one of the methods of financial management. Financial behavior is inherent, interconnected with various sciences, and continuously integrated, therefore, the study is conducted together with related science. Someone who focuses on studying financial behavior must have

knowledge based on the psychological aspects of each person, the sociological aspects that are heavily influenced by the surrounding social behavior until finally affecting the financial aspects in financial management decisions.

Financial behavior is divided based on the following aspects:

1. Consumption

It is an activity that has the nature of reducing the usefulness of a product in the form of goods or services. A person's financial behavior can be assessed by looking at their consumption activities.

2. Cash-flow management

A person who is considered to have healthy finances can be measured by their ability to pay all their obligations in the form of balancing income and expenses. Cash flow management measurement indicators are seen from the activity of paying a bill by the agreed time, then being able to make a financial budget, and paying attention to appropriate planning for future finances.

3. Saving and investment

It is an activity to allocate income that aims to have emergency funds when needed or used for future needs. The activity of investing in some funds is an activity of allocating an asset in the present to have a profit in the future.

Financial Literacy

Hun et al. (2009), in their review of financial literacy, found that the literature has proposed several definitions but lacks a universally accepted idea of what financial literacy means. They documented a wide variety of conceptual definitions and show that each of the literature emphasizes different dimensions of financial literacy, namely actual and perceived knowledge of financial matters and the ability to apply that knowledge, but also individual financial experience and even sound financial behavior. Participation in family financial management has a significant relationship and impact on the financial literacy of each family (Bialowolski, Cwynar, & Bialowolska, 2020).

In today's era, individuals who are already married bear great responsibilities with various financial threats that are difficult to predict. Therefore, every family must pay attention to their financial literacy because the ability to have good financial literacy will greatly affect the economic condition of the family. (Stolper & Walter, 2017)

Chen and Volpe (1998) expressed their views on financial literacy which can be interpreted as skills in managing money owned based on the life goals of an individual or family to be able to prosper sustainably. Therefore, financial literacy is a science that has a basic concept of finance. It directs individuals and a family to be skilled in managing and making appropriate financial decisions.

Financial literacy has four aspects, namely: (1) basic financial knowledge that is related to decision-making activities to conduct investment and financing activities that affect a person's behavior towards financial management. (2) Saving and borrowing, where savings can be interpreted as money or assets that are stored to be used for future needs. Moreover, a loan or credit is a facility for borrowing money that must later be repaid with an agreement of payment based on a predetermined period along with the provision of interest. (3) Insurance is protection in the financial sector that can be done. (4) Investment has a meaning in the form of asset allocation activities aimed at obtaining future profits.

Indigenous Knowledge

Indigenous Knowledge is wisdom possessed by the local community so that it refers to the local community. According to Akhmar and Syarifudin (2007), Indigenous Knowledge is the basis of the local community behavior concerning their environment wisely. Therefore, Indigenous Knowledge has differences in different places and times in different tribes. This difference is due to the formation of natural challenges along with the different needs of life so that activities to meet the needs of life create a knowledge system related to the natural and social environment.

Wahono (2005) has the view that Indigenous Knowledge is a skill and method of managing the universe to maintain the balance of an ecological field that has lasted for centuries and remains strong in the face of the onslaught of various disasters and obstacles of human negligence. The study of indigenous knowledge does not stop at ethics but comes to the study of norms along with actions and behavior. Therefore, Indigenous Knowledge can be religious in nature which becomes a human guide in conducting an attitude and action in everyday life or can remotely shape human civilization. Keraf (2010) conveyed his views on Indigenous Knowledge as all aspects of knowledge or beliefs and insights as well as habits in the form of ethics that show human behavior in the life of an ecological community.

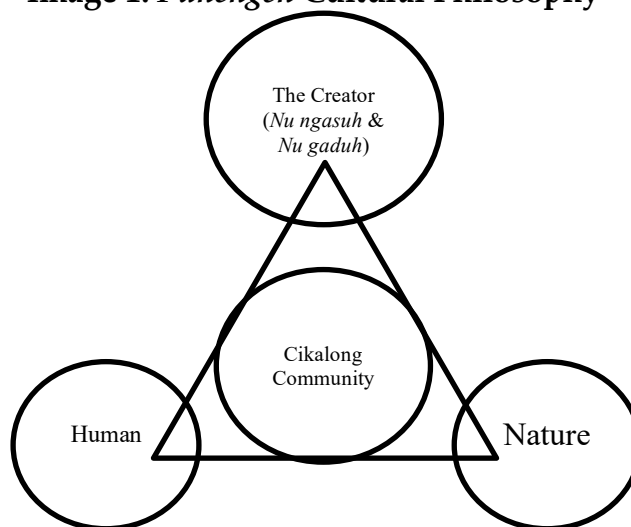
Methods

The method in this research is a qualitative method with a case study approach. This study chose a case study because it provides a detailed, in-depth, and more focused picture as an effort to examine a problem or phenomenon that is limited in nature (Creswell, 2016). Data collection techniques are in-depth interviews, non-participatory observations, and documentation. The selection of informants used a non-probability sampling method with purposive sampling of informants who were related to the *panengen* culture in financial management in the community of Cikalong Village, Sidamulih Sub-district, Pangandaran Regency. Then, data analysis is preparing the data in advance, starting coding all the data, narrating the data, and making data interpretations.

Results and Discussion

Based on the results of interviews with Cikalong Village Community Leaders regarding the *panengen* culture that has been preserved from generation to generation by the Cikalong Village community, three relationships can balance the order of community life in this village. The philosophy of life for the Cikalong Village community is that "*mipit kudu amit ngala kudu menta*" (taking other people's belongings must be with the knowledge of the owner).

Image 1. *Panengen* Cultural Philosophy



Source: (Processed) Authors, 2022

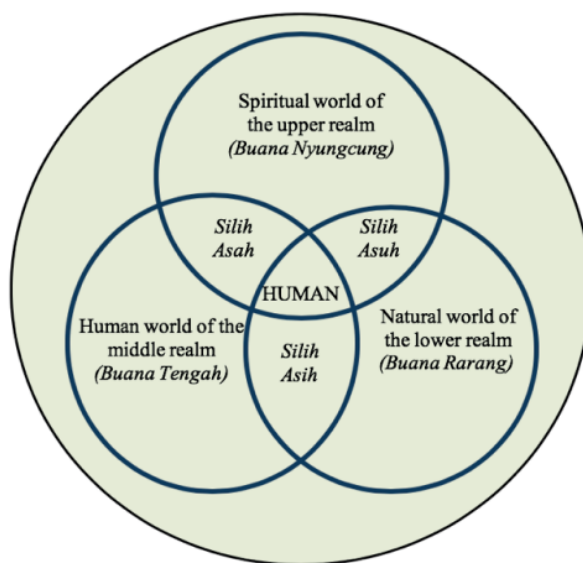
The first and foremost relationship of the Cikalong community is to believe that everything has an owner, including the soul and body, there is an owner, there is a guide, and there is a nurturer, namely Gusti Allah, the Creator. Therefore, the people of Cikalong Village maintain a relationship with the Creator by upholding the Islamic values taught by the *Wali* (Islamic revered saints) to the *ajengan* (Islamic religious leader) in Cikalong Village.

The second relationship maintained by the Cikalong Village community is the relationship with the nature of the village. The Cikalong people believe that the nature of their village is a gift from God, the Creator who can meet their needs. It is proof that the Creator takes care of the people of Cikalong Village so that they obey the Creator by carrying out their obligations to care for and protect nature.

The last relationship is that the Cikalong Village community must maintain human relations. It means that the brotherhood of fellow human beings, especially fellow Cikalong villagers, is something that is always upheld so that the people have a harmonious character. These three relationships bring the Cikalong Village community to a good or right path (*tengen*).

The *panengen* culture is rooted in Sundanese cosmology. According to research from Saefullah (2019), the cosmology of a community group will affect the behavior and livelihoods of that community. This study analyzes the culture that contains Sundanese cosmology, namely *tritangtu* (*three realms*). *Tritangtu* represents the three (*triadic*) structures of being. According to the worldview or cosmology of Sundanese sagacity, Tri means 'Three' and Tangtu means 'Realms'. The three realms must be treated in harmony. Specifically, the Sundanese cosmology of *Tritangtu* distinguishes the three realms as follows: (1) *Buana nyungcung/mayapadha* or upper realms, representing the sacred/spiritual realms/God(s); (2) *Buana panca tengah/madyapadha* or middle realms, representing the human realms or human beings; and (3) *Buana raring/arcapadha* or the lower realms, representing the earth and the environment.

Image 2. A Schematic Representation of the Sundanese Cosmology of Tritangtu



Source: Saefullah, 2019

The concept of causal action and reaction between the realms is used in the indigenous Sundanese cosmology of Tritangtu within the context of their traditional beliefs and livelihood. Human beings (Middle Realm) should maintain a harmonious relationship with the spiritual realms (Upper Realms) as they bring spiritual energy towards humans and the earth, and the harmonious relationship between these two realms, named in Sundanese terms as the concept of *Silih Asah* (reciprocal learning). Similarly, human beings (Middle Realm) should also maintain a harmonious relationship with the earth and the universe (Lower Realms) as both realms have relationships of causal actions and reactions in the utilization of natural resources, provided by the earth and the universe. In the Sundanese language, it is named the concept of *Silih Asih* (Reciprocal Love). Eventually, the state of *Silih Asih* can be achieved if human beings maintain a harmonious balanced relationship with both the spiritual realm and the realm of earth and environment. The achievement of such an overall state of harmony is reflected in the concept of *Silih Asuh* (Reciprocal Care) in the Sundanese cosmology. (Saefullah, 2019)

According to the data found based on interviews with Cikalong Village Community Leaders, every decision made by the Cikalong Village community will be based on the *panengen* culture. Moreover, the process of managing wealth, especially the finances of each family in Cikalong Village, will be based on financial behavior that is formed due to the application of concepts from the *panengen* culture which are *basajan*, *pamali*, and *neundeun miraweuy*. These three concepts are closely related to the financial management of each family in Cikalong Village.

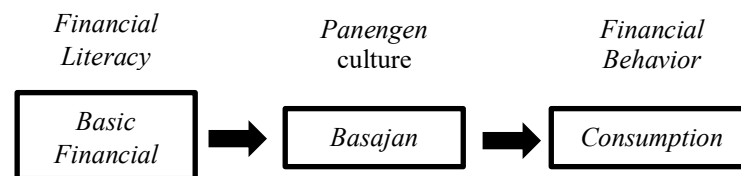
Basajan Concept in Cikalong Village Community Financial Management

Basajan is a way of life about how to live life with simplicity. Simplicity in question is a life that has sufficient in various ways, and does not experience shortages but is not

excessive either. It requires a life that is maintained in a balanced manner, neither wasteful nor allowed to damage the village nature that has been bestowed to meet every living need of the Cikalong Village community and the community can fulfill their needs. Following the financial management of the Cikalong Village community, the management of the community's daily income and expenses is based on the principle of simplicity.

Financial management in the concept of simplicity referred to by the Cikalong Village community is there must be a process of planning activities for the budget in all forms of income and expenditure management. They argue that if it is not planned, a lot of the funds from their income will be used up for unnecessary expenses. Based on this principle, the Cikalong Village community which adheres to the *panengen* culture budgets half of their income for living expenses. They also do not forget to set aside some of their income for saving and investing in an amount that must be greater than spending on entertainment costs. If the income distribution is presented, the budget for daily living costs is 50%, the cost for saving and investing is 30% and the cost for entertainment or refreshing is 20%.

Image 3. *Basajan* Concept in Cikalong Village Community Financial Management



Source: (processed) Authors, 2022

Based on the Financial Literacy theory of Chen and Volpe (1998), financial management carried out by the Cikalong Village community forms a basic financial knowledge based on the *panengen* culture which is *basajan*. People's knowledge in managing expenses, income, assets, debt, capital, and risk is based on knowledge of the *basajan* concept so that it becomes the basis for financial decisions and is used in their daily life which forms habits that become their financial behavior in terms of consumption activities which is based on the principle of *basajan* (simplicity). (Baker, Filbeck & Ricciardi, 2017)

Pamali Concept in Cikalong Village Community Financial Management

The *pamali* concept provides knowledge to the community regarding the prohibitions that must be obeyed, especially in the context of family financial management. The *panengen* teachings form the Cikalong Village community with its philosophy regarding *pamali* which is "*Sacangreud pageuh sagolek pangkek*" which means that the Cikalong Village community must be able to keep commitments by keeping promises consistently. This philosophy is applied by the Cikalong Village community which adheres to the *panengen* culture in paying debts.

According to the head of the family residing in Cimanggu Hamlet, their knowledge of understanding debt is defined as something that must be repaid as soon as possible if they can pay it off or have determined the time for their ability to pay the debt.

In their view, paying debts is a *pamali* if it is not paid off then the impact is that something bad will come in their lives so that they lose the peace of life.

The concept of *pamali* also instills knowledge in the community not to waste wealth, agricultural products, and land like their philosophy, namely "*sing resep kana neundeun ulah jahat kana harta*" which means life must be frugal, not wasteful (in the Sundanese language with the Pangandaran dialect, *jahat* is defined as wasteful). The community has a habit of not being extravagant because it is a *pamali* in the Cikalong Village community.

Image 4. Ngabuku Taun Celebration



Source: (documentation) Ruspandi, 2019

In the ritual of this *pamali* concept, the people of Cikalong Village always conduct *ngabuku taun* activities, which are routine activities every Muharram month with different dates, taken based on the day that enters *Pahing* Wednesday. During the *ngabuku taun* activity, the people of Cikalong Village are prohibited from conducting activities related to agriculture all day long because at the celebration, usually, the community will hold deliberations to evaluate agricultural products that will be included in the union barn (*leuit paceklik*). This barn is called *leuit paceklik* because the union barn is intended to supply rice during the coming famine so that people can take advantage of the union barn.

Image 5. Leuit Paceklik (Union Rice Barn)

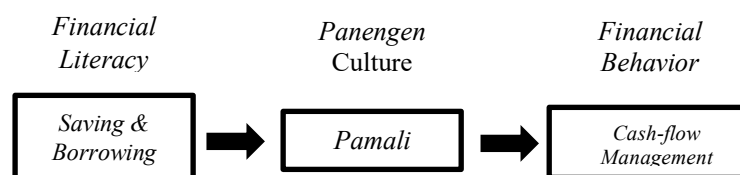


Source: Authors, 2022

In addition to evaluating agricultural products, the Cikalong Village community will determine future strategies based on this evaluation. It teaches knowledge in

managing the assets of families in Cikalong Village. This evaluation plays a role in seeing which expenses are the most consumptive and must be reduced immediately and pay attention to bill payments that must be on time by making a list of debts in the bookkeeping in the *ngabuku taun* so as not to forget and following the agreement. Moreover, the *ngabuku taun* plays a role in determining the family's financial budgeting strategy. Therefore, the people of Cikalong Village are accustomed to doing financial planning for the future, such as always setting aside income for daily living expenses, saving and investing, and not wasting too much wealth.

Image 6. Pamali Concept in Cikalong Village Community Financial Management



Source: (processed) Authors, 2022

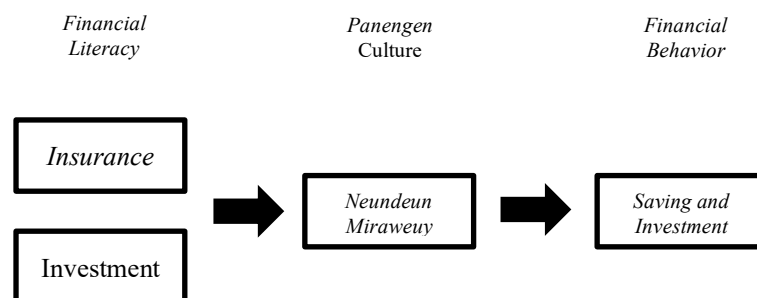
The *Pamali* concept in the financial management of the Cikalong Village community has become a financial literacy regarding saving and borrowing. The knowledge about lending activities conducted by the Cikalong Village community applies the *pamali* concept in the form of “*Sacangreud pageuh sagolek pangkek*” and “*beres kucarita punah kudibayar*”. This concept means that the people of Cikalong Village are very committed, when they have an agreement they must keep it. If they violate this *pamali*, the people of Cikalong Village who adhere to the *Panengen* culture believe that they will get *mamala* (trouble in life). Therefore, their knowledge of the activities of borrowing money or other assets is something that must be repaid immediately because it is considered an agreement. If there is a problem in paying debts, they will resolve it by deliberation to reach a mutual agreement but they remain committed to paying off the debt they have. (Chen dan Volpe, 1998)

Moreover, with knowledge of financial savings, the people of Cikalong Village apply the concept of *pamali*, namely “*sing reuseup kana neundeun ulah jahat kana harta*”. This concept becomes knowledge for the people of Cikalong Village not to be wasteful of their assets and to save their wealth. The *Pamali* ritual that is always conducted by the Cikalong Village community is *ngabuku taun*. Financial literacy which is based on the *panengen* culture with the *pamali* concept forms knowledge about saving and borrowing. This knowledge is the basis for the daily financial management activities of the Cikalong Village community to form habits that become the financial behavior in the form of paying bills on time, making financial budgets, and financial planning for the future. (Baker, Filbeck & Ricciardi, 2017)

Neundeun Miraweuy Concept in Cikalong Village Community Financial Management

The Neundeun Miraweuy concept is the basis of knowledge about investment activities conducted by the Cikalong Village community. In the teachings of the *panengen* culture, people gain an understanding of saving wealth to get greater profits in the future. Therefore, neundeun miraweuy is the knowledge base of the investment activities of the Cikalong Village community.

Image 7. *Neundeun Miraweuy* Concept in Cikalong Village Community Financial Management



Source: (Processed) Authors, 2022

The people of Cikalong Village know about insurance activities as emergency costs that must be set aside for use in emergency conditions. It is taught by the *panengen* culture in the concept of *neundeun miraweuy*. Moreover, the concept of *neundeun miraweuy* is directly related to investment activities conducted by the Cikalong Village community so this concept becomes financial literacy regarding insurance and investment activities (Chen dan Volpe, 1998). This *neundeun miraweuy* concept is the basis of knowledge for investment and saving decisions made by the Cikalong Village community. This activity that is always conducted by the Cikalong community has become a habit for saving and investing so that this habit becomes a financial behavior in the investment aspect (Baker, Filbeck, & Ricciardi, 2017).

Conclusion

Every decision made by the Cikalong Village community will be based on the Indigenous Knowledge they have which is the *panengen* culture. The process of managing the finances of each family is based on the concepts of the *panengen* culture, namely *basajan*, *pamali*, and *neundeun miraweuy*. The concept of *basajan* forms the financial basis of the financial literacy of the Cikalong Village community regarding financial management which is continuously conducted to form habits that become financial behavior in consumption activities based on the principle of *basajan* (simplicity). The *pamali* concept is the basis of financial literacy regarding saving & borrowing which is always conducted in financial management to form habits that become financial behavior in terms of cash flow management. Finally, the concept of *neundeun miraweuy* becomes the basis of financial literacy of the village community in insurance and investment activities to form habits that become financial behavior in the investment aspect conducted by the people of Cikalong Village.

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