

Preservation of Environmental Ethics Based on Local Wisdom Through Traditional Agriculture Kampung Naga Community

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ABSTRACT

One of the indigenous peoples in Indonesia who still practices a traditional agricultural system that relies on crops to meet their daily needs is the residents of Kampung Naga Tasikmalaya. The people of Kampung Naga can take advantage of everything in their natural environment, but must still preserve and restore these natural products so that the natural conditions in Kampung Naga remain sustainable until now and until the future to ensure the lives of future generations. This study aims to examine community activities in preserving the environment and local wisdom that is still practiced by the people of Kampung Naga in agriculture. The method used in this study is a descriptive qualitative approach with data collection techniques used in the form of observation techniques, interviews, documentation techniques, and literature review. The results of the study show that the people of Kampung Naga in their daily lives hold strong local wisdom values so that they have a positive impact on environmental sustainability. The procedures for processing and breeding agricultural land in Kampung Naga are still traditional and based on tradition.

Keyword: Environment Conservation, Local Wisdom, Traditional Agricultur, Kampung Naga

1. INTRODUCTION

According to The World Conservation Union [1] that around 6000 cultures in the world, there are about 5000 of them or about 80% are indigenous peoples who see themselves, nature and the relationship between the two in a religious perspective. Nature is understood as sacred and holy. There is a harmonious relationship between man and nature. There is a belief that the spiritual merges with the material. Harmony and balance are understood as the most important principles or values in the cosmic order. There are many examples of indigenous peoples who live in unity with nature, such as the Javanese people trying to find the oneness of life, humanity and life. In indigenous beliefs, community beliefs are shaped by their past history, believed by the community in a generational manner. Abstinence, prohibitions and recommendations are living guidelines for indigenous peoples such as in the Panjalu community of Ciamis Regency [2] it is forbidden to kill large bats (bats) in the Situ Panjalu Protection Forest; as well as the indigenous people of Kuta Village in Ciami Tambaksari sub-district; It is forbidden to cut down palm trees (kawung). Similar to the Kampung Naga community in Salawu Tasikmalaya Village; You have to make a house out of piles, a house out of bamboo and a roof (injuk) out of palm sugar.

There are two indigenous peoples in East Priangan, namely the Kampung Naga community in Tasikmalaya Regency and the Kuta community in Ciamis Regency. The two indigenous peoples have something in common, namely living simply and blending with the surrounding nature. Having a sacred protected forest, life depends on nature that is maintained sustainably. Adheres to traditional religion and has a traditional culture that is different from other communities around it. Kampung Kuta and Kampung Naga as indigenous people are often tourist visits; Both domestic and foreign tourism, because of its attractiveness as a traditional society that holds strong customs and

is not affected by changing times [3]. New thinkers aware of the importance of the continuation of human life on earth have made suggestions; Return to the traditional simple life and limit the desire to exploit nature. As a model of old life, local wisdom should be used as a reference to ensure long-term life on earth. It is recorded that around 80% [1] of humans on earth have local wisdom or traditional wisdom that must be a reference for living more enduring as an answer to modern life that is conditional on the exploitation of nature and the destruction of nature.

In the midst of this increasingly modern technological advancement, it turns out that there are still people who maintain their local wisdom culture. One of them is in the Kampung Naga community in Tasikmalaya Regency. The people of Kampung Naga uphold the value of local wisdom without wanting a touch of more modern technology. The people of Kampung Naga are some Sundanese people who live isolating themselves from modernization are still very strong in upholding customs, The relationship between the people of Kampung Naga and nature is very close, it can even be called very dependent on nature. Based on historical records, the cultural activities of the people of Kampung Naga themselves in terms of livelihood, the majority are farmers and ranchers. ([4]; [5]). Environmental sustainability in Kampung Naga is still maintained. When several regions experienced water crises, water needs in Kampung Naga were still met. Local wisdom is values recognized by indigenous peoples in a region. People who uphold local wisdom are usually indigenous people. In addition to being a cultural value, it turns out that local wisdom can play a role in preserving the environment. Local wisdom must be obeyed by all indigenous peoples, if there are people who violate it is believed that it will have a bad impact on people who violate or even affect all indigenous peoples in one area. According to [6], one of the functions of local wisdom is for conservation efforts and preservation of natural resources. In local wisdom, there are often regulations that limit the extraction of natural resources so that humans are not exploitative. But because of the times, now the existence of local wisdom has begun to fade. The values of local wisdom are displaced by the rapid development of technology.

People in traditional villages still hold fast to traditions because they think humans must adapt to natural conditions, not exploitation [7]. To meet their needs, the community must consider environmental sustainability. Communities must carry out activities and grow crops to meet their needs by opening new land that causes changes in the ecosystem. Humans adapt to their environment by developing a wisdom/application of cultural values adopted by a community in utilizing natural resources in order to provide benefits for life. Food security policies not only create food sufficiency with rural and agricultural base economic development, but also food sufficiency for the poor. To create community food reserves, village granaries are important to improve. Food needs are increasing, but the land area remains the same, so food availability is decreasing.

The environment of Kampung Naga is not only a profane environment but also as a sacred environment, Kampung Naga is in harmony with nature in terms of an environment that reflects Kampung Naga including an ecosystem component that interacts with biological components or physical components formed through environmental ethics from the side of custom or customary law as an effort to maintain the balance of the natural environment and disaster mitigation so that the integrity of natural resources and forest functions are maintained which are the lungs of life ([8]; [9]). In agriculture, the people of Kampung Naga still farm with a traditional agricultural system. Rice in Naga village is not just a mere food commodity, but a symbol of life. They still apply *leuit* as a rice

granary so that the people of Kampung Naga never experience limited food stocks, especially rice. The traditional agricultural system that is still applied from production to consumption makes Kampung Naga has abundant rice stocks to meet the needs of life. However, this is different from the reality of the situation in Indonesia where the lives of farming communities are still not prosperous and instead rely on government-assisted rice for the needs of life. Currently, many researchers are trying to link the relationship between local wisdom owned by a community and its food security. [10] in his research stated that measuring food security with aspects of local wisdom provides a better picture of food security than without using aspects of local wisdom.

Indigenous peoples show a simple pattern of life, and simplicity is a belief that is believed to be true. Kampung Naga is a traditional society that inherited the necessity of living in simplicity, seen in the expression; *teu saba, teu soba, teu banda, teu boga, teu weduk, teu bedas, teu gagah, teu pinter*; That is to say that it is not inherited by its ancestors anything more, but is required to live in simplicity. Similarly, the treatment of animals and growing plants, is not to change and utilize nature but seeks to behave according to the demands of nature. Belief in natural objects (physical) is considered to have a soul or the physical there must be spiritual or occult as for rice is believed to have a spiritual, namely Dewi Sri or often called Sangiang Sri [11]. The harmonious relationship between humans and the environment shown by indigenous peoples is a slap in the face to today's modern society. Presumably, the theory of biocentrism and ecocentrism (deep ecology) that invites humans to abandon anthropocentric attitudes has been institutionalized in traditional local wisdom so far. Maintaining the Natural Environment in the Kampung Naga Community awakening local wisdom is one way to protect the environment and reduce human exploitative nature of nature.

The development of indigenous peoples is carried out by developing the community's ability to meet their needs. To meet these needs, communities must consider environmental conservation and fulfillment needs. People must carry out their activities and agriculture to meet their needs by: clearing new land that causes changes in ecosystems [7]. The philosophy of life of the Naga people is "*inhale boro-boro pinter teu bodo-bodo acan*" [12] Life is not even clever, not even stupid; if there is a disagreement or dispute, the Naga people will shut up, do not speak and then go away from quarrels or commotion because they feel they are foolish. The simplicity of the people of Kampung Naga is also reflected by the display of traditional culture in the midst of global progress. The correlation between the local wisdom of the Kampung Naga community in maintaining nature can be seen how the local community builds a very clean and neatly organized village environment which is all sourced from nature. The people of Kampung Naga are very concerned about the environment, so that the state of nature in Kampung Naga remains sustainable because the lifestyle of the community highly upholds the principle of living with nature instead of living in nature. In the sense that the people of this dragon village can take advantage of everything in the surrounding nature but must also continue to preserve and be able to restore these natural products, so that the natural conditions in this dragon village are still sustainable today [13]. To achieve a balance apart from processing natural resources, also the meaning of natural resources in everyday life through a simple lifestyle. "*Luxury lifestyle will result in shrinking resources*" [14]. The simple lifestyle is the ethics of social and religious life. A simple lifestyle is not only measured by the amount of income, but also seen from the saving of resources and the effects of pollution such as, riding a bicycle to school or walking because of the relatively close distance.

Based on the description above, this paper examines more deeply related to the preservation of the natural environment and the local wisdom of traditional agriculture of the indigenous people of Kampung Naga. The importance of this research was carried out in order to find out the side of local wisdom of the indigenous people of Kampung Naga and the preservation of their environment. As is known that an area will have local values and customs for nature conservation as well as this Dragon Village.

2. METHODS

This research was conducted in Kampung Naga, Neglasari District, Tasikmalaya Regency, West Java. The method used in this study is descriptive with a qualitative approach. The descriptive method can be interpreted as a problem-solving procedure that is investigated by describing the state of the subject or object in the study can be people, institutions, society and others who at the present moment are based on facts that appear or are what they are. This descriptive research describes, describes and describes systematically, factually and accurately the facts, properties and relationships between the phenomena investigated. The qualitative approach is used for socio-cultural observation of the community to answer the research objectives that emphasize more on revealing the meaning contained in the description of the data. Furthermore, the data collection techniques used in this study are observation techniques, interviews with informants, documentation techniques, and also literature studies. Data sources in this study are secondary data from literature reviews and primary data from observations, interviews and documentation. With the stages of data collection carried out in three stages: the first is field observation; follow and observe the daily life of the second kampung naga community; Interviews with informants of traditional chiefs, the third stage of analysis of interview results and field realities. Then the results of analysis from observations and interviews as well as literature studies and documentation are compiled in the form of reports/articles that can later be used as references and reference sources for further researchers.

3. RESULTS AND DISCUSSION

Geographically, Kampung Naga is located at coordinates 7°21'37.70" LS and 107°59'32.12" BT with an area of approximately 1.5 Ha inhabited by 110 Heads of Families. In general, the characteristics of the social perspective of the people of Kampung Naga are guided by Sundanese philosophy which has been passed down from generation to generation maintained, respected and applied in everyday life. These Sundanese philosophical values encourage people to maintain a good social life and maintain social morality. The people of Kampung Naga still have a strong mutual cooperation attitude. In applying positive social values, parents are required to set an example for their children. This is done without any element of coercion but based on self-awareness and is expected to become a good habit so as to maintain the culture of the Kampung Naga people who like to work together, are friendly, simple and respect values.

Regarding the culture of the Kampung Naga people, it is stated that the culture of Kampung Naga is still maintained and preserved as an ancestral heritage from the past until now. This culture is characteristic of Kampung Naga as a traditional Sundanese village. The inheritances of ancestors who are moral values or elder trusts and traditional activities that have become hereditary traditions are still carried out and preserved. The people of Kampung Naga feel proud of the recognition of

Kampung Naga as a traditional village. With the recognition of Kampung Naga as the traditional village, this can be called educational tourism.

3.1 Environmental Conservation of Kampung Naga

Human extinction is possible, much of it caused by environmental influences. Nuclear winter can result from the effects of nuclear war or from the spread of diseases caused by biological warfare and chemical warfare. Global warming is getting worse and irreversible; The ozone layer can disappear and human life can collapse. The careless exploitation of natural resources and their change in form according to human needs have caused serious problems in nature, damaged ecosystems, disrupted ecological cycles, eliminated habitats in such a way that the balance was disturbed. Global warming or global warning, greenhouse effect, depletion of the ozone layer, melting polar ice, nuclear waste that harms marine life, waste problems, soil and water pollution, and air pollution from factory and vehicle emissions, are all caused by human behavior that is not environmentally friendly.

The people of Kampung Naga are homogeneous indigenous or traditional people and have a strong belief in ancestral trusts. Now the Kampung Naga area has become a tourist attraction for locals and foreigners who aim to learn more about the cultural diversity in Indonesia because Kampung Naga has officially become one of the cultural and tourism heritage in this province of West Java. Efforts to conceptualize the environmental ethics of Kampung Naga are an integral part when explaining the framework or describing the ecological culture that is within the indigenous communities in Kampung Naga. Environmental conservation in the Kampung Naga community refers to the value of faith and eternal heritage prevailing in the Kampung Naga community. Understanding that environmental ethics is that they have been doing this for generations, it has thousands of benefits for the masses in front of the area they occupy. A concept or source of environmental ethics refers to the ancient heritage (karuhun or ancestor) in Kampung Naga divided into two parts, namely the first source of environmental ethics of visible heritage/tangible. Second, the source of environmental ethics derived from ancient heritage is intangible.

Table 1. Local Sustainability in Environmental Conservation

No	Local Wisdom	Role
1	“Nganggerkeun bangunan imah” or the consistency of the house building	Building adapts to landslides and earthquakes
2	Respect for sacred forest/leuweung areas	Maintaining forest resources to remain sustainable

Source: Research Results 2022

The ancestors of Kampung Naga in Tasikmalaya left a trace of good tradition to their descendants to protect nature in this village of 110 families. In the Naga community, traditional values are highly preserved; All members of the community are bound by the shackles of customs that go down and down. Environmental preservation becomes very important for the continuation of human life, after many disasters that befall human life. The more eager man wants to exploit nature and treat it for his own interests, the more destructive nature becomes. Maintaining the preservation of the natural environment is the most effective example of indigenous peoples

behaving and relating to nature which results in nature becoming sustainable. Environmental preservation of the Kampung Naga community using customary norms includes:

a. Preservation of the environment by "building light" or consistency of house building

The form of harmonious houses in Kampung Naga is a rule that must be followed by its residents and has been mutually agreed. This customary rule illustrates that the house in Kampung Naga has its own elements of belief and meaning for its people. They believe that this simple form of building has been considered and determined by their ancestors for the good of their children and grandchildren, because they believe that no parent will harm their generation. Kuncen Kampung Naga describes the architectural philosophy of houses in Kampung Naga such as the human body that has a head, body, and legs. The roof made of injuk is likened to a human head, wooden buildings and chambers are likened to the body, and the support stone is likened to the feet. So, with this in mind, the people of Kampung Naga still maintain the building of the house as well as take care of their own bodies.

The shape and position of buildings in Kampung Naga are very concerned about its future impact. The people of Kampung Naga believe that if the position of their house does not follow the rules of the ancestors, there will be flooding, because basically this position will facilitate the passage of rainwater during heavy rain. The rainwater will flow gravitationally through the passage between buildings that extends to the Ciwulan river which is the lowest area in Kampung Naga. Even though the Ciwulan river is overflowing, water will not enter the central area which is the settlement of the Naga village community because the water has been filtered by the lower area which is a pond outside the residential area. Likewise with the rules in the form or style of the buildings in Kampung Naga, they believe that it will be very helpful during earthquakes. The people of Kampung Naga said that "If there is an earthquake, our settlement will not be easily damaged, because our buildings do not directly stick into the ground. Abstinance from making building houses from materials. This means that in Kampung Naga it is very taboo to change any mandate from the ancestors, both in the natural environment and the form of buildings in the region.

b. Environmental conservation with respect for sacred forest / leuweung areas

This heritage becomes an applied ethic in the nature of indigenous peoples' forest management in their fields that they have been accustomed to. In addition to being ethical, this heritage is a rule that must be preserved by all indigenous people of Kampung Naga. In the traditional area of Kampung Naga, respect for nature is a sacred manifestation of the sacred forest. This forest is the burial place of the bodies of ancestors (ancestors) who are seen by them as the center of good power in Kampung Naga. In addition, other respect for nature that is manifested by bumi ageung (a place to store heirlooms belonging to customs), bumi pasolatan, and granaries (former rice storage) located in the residential area of Kampung Naga marked by bamboo fences around it. While related to respect for nature that must be avoided is manifested by the Forest of Ban. This prohibition forest is believed by the people of Kampung Naga as a forest occupied by evil forces, they believe this prohibition forest is central to dedemit or evil spirits. That is, in the forest there are waiters who do not accept if their habitat is disturbed. So, this forest must be avoided by the surrounding community. Even if there are fallen branches or fallen trees, no one dares to pick up the branches. The people of Kampung Naga said that "it is better to buy firewood instead of picking up wood that falls in the Prohibition Forest.

The taboos in terms of the environment in Kampung Naga include: a) Abstinence from entering the prohibition forest, cutting down trees, picking up fallen branches, and taking something in the prohibition forest. b) Abstinence from entering the sacred forest, cutting down trees, picking up fallen branches, and picking up something in the sacred forest.

The existence of customary law that says not to enter the sacred forest that happens to be above the settlement makes the forest maintained its function. Which is very much the function of forests for human survival, including as a place to absorb water, produce oxygen, provide water sources, live flora and fauna, as well as one of the ecosystems that balance and prevent global warming. That is, understanding in protecting the forest in Kampung Naga which was originally only to honor the ancestors became a surefire way for the people of Kampung Naga which also provided benefits in maintaining the balance of nature. One of the people of Kampung Naga said: It is unimaginable if we all carry branches, cut down trees in the prohibition forest and sacred forest arbitrarily just for cooking needs which causes the forest area to become denuded. Then it is very likely that the area of Kampung Naga will disappear and disasters will often occur in Kampung Naga. We are very grateful to our ancestors for providing examples and rules in maintaining the forest, this greatly determines the survival of the Kampung Naga area".

3.2 The Farming Tradition of the Kampung Naga Community

The farming tradition of the Kampung Naga community is generally the same as other farming communities in West Java, even the same throughout Indonesia. Different things are closely related to the customs and traditions that are still held by the 'sturdy' and strong rulers by the people of Kampung Naga. This tradition may not necessarily be carried out by other communities so that the rice grown and produced by the people of Kampung Naga is different, both in terms of shape, taste, or quantity and quality. One of the local wisdom possessed by Kampung Naga is to meet its own food. They store themselves and deposit them into public food barns sincerely. Storage into Leuit aims for food security. For example, if you face crop failure or famine. In addition, it is also intended for public interests such as traditions and traditional ceremonies.

Farming procedures based on tradition begin at the time of tandur, there are some equipment that is usually brought to the fields. The equipment is hanjuang, pucuk jambe, rujak kalapa, keletik oil, and ali meneng which is used on the index finger. Nyibéasan paré is performed after the tandur. The equipment is, among others, duwegan; Rurujakan/ rujak kalapa, rujak cau. The equipment is stored in the rice fields. There are also rurujakan kept at home. In addition, there is also tumpeng which is then distributed to neighbors. Ngarujak keur Reuneuh, done when the rice is 3 or 4 months old.

The equipment is rujak asem which in ancient times, in addition to carrying rujak asem, liked to carry a lute, then in the rice fields ngawih while being pirig 'accompanied' with glass. Nyawén, carried out at the time of harvest. Those who have rice fields make sawén, then sawén is stored in each paddy field, and in the middle of the field. Sawén consists of various leaves, namely pacing, sulangkar, gadog, seueur and pucuk kawung. Each leaf has its symbol and meaning in food breeding efforts in the Kampung Naga community. Harvesting is generally carried out at 06.00 am. Equipment prepared and brought to the rice fields include étém, rurujakan (rujak kalapa, rujak cau omas), keletik oil, rope, dupi (windbend), opak, wajit. Before starting the harvest, you must first

'pray and ask permission' to the karuhun so that the harvest to be carried out is launched and the results are satisfactory. According to the local community, "Harvest is only twice a year, but it is able to meet the needs. In fact, the rest are sold. The proceeds are to finance the next growing season. But for seedlings, never buy because of self-seeding. The most important thing is food stocks. But there is also a deposit for a common rice barn called Leuit. But most of them go to private granaries called Gowah.

In farming, the main goal is indeed to meet the needs of one's own life. So that the crop is saved. In fact, there can be storage for years. The form of storage is grain. If you want to make rice, it is ground. One of the local wisdom possessed. Kampung Naga is sufficient for its own food. They store themselves and deposit them into public food barns sincerely. Storage into Leuit aims for food security. For example, if you face crop failure or famine. In addition, it is also intended for public interests such as traditions and traditional ceremonies.

The types of rice in Kampung Naga are very diverse and typed. It can also be distinguished by its growing season. Based on the growing season, the types of rice (rice varieties) in Kampung Naga are divided into two parts, namely the big season (pare gede) and korékatan (gundil).

Table 2. Types of Rice

Rice Varieties		
No.	Musim Gedé (Paré Bulu)	Korékatan (Gundil)
1.	Lokcan	Salak/Ségon Konéng
2.	Jamlang	Gantang
3.	Sari Kuning	Bépak
4.	Jidah Nangka	Goyot
5.	Peuteuy	Gonol
6.	Séksrék	Sakinah
7.	Céré	Régol
8.	Jéngkol	Rana Kaya
9.	Ketan Uci	Peuteuy
10.	Cindé	Bengawan
11.		Omas
12.		Dara
13.		Tambleng
14.		Warnéng
15.		Ketan Hideung
16.		Jembar
17.		Cihérang

Source: Research Results 2022

Related to the traditions and local wisdom of Kampung Naga culture, they believe that feather paré will not be eaten by birds when the pest attacks it. Therefore, when a bird touches the 'feathers' on the rice, it immediately flies. Rice that is often planted is Paré 'rice' Jamlang, Peuteuy Rice, and Lokcan Rice. There is also a new rice variety, namely IR 64 rice. There is a difference between the two when planted, the age of rice is 3-4 weeks. If in the past the rice was 40 days old,

now it is only 20 days. Soil Preparation for the Stocking site: Lay straw, let stand and dry for 5-7 days. Coarse hoe (ngagaru), turn the soil upside down, put straw, and then backfill. Sprinkle with farmy lime, to neutralize acidity. The dose is only estimated, as long as the average benefits of farmer lime, in addition to neutralizing soil acidity, also to warm the soil because the soil has a lot of mud carried from outside by water when it rains. Smooth hoe (mojokan), ngararata. Sprinkled with compost The ratio: 1 brick = 14 kg. Now the use of compost is less because the soil has become more fertile.

4. CONCLUSION

Basically, the preservation of nature in Kampung Naga is based on distinctive environmental ethics that reflect balanced ecological relationships. Maintaining the preservation of the natural environment is the most effective example of indigenous peoples behaving and relating to nature which results in nature becoming sustainable. Environmental preservation of the Kampung Naga community using customary norms includes: Environmental conservation by "building the house" or consistency of house building and environmental preservation with respect for sacred forest/leuweung areas. By implementing environmental ethics in environmental conservation, the existing environmental balance will be maintained. The farming traditions of the Kampung Naga community are generally the same as other farming communities in West Java, even throughout Indonesia. These various things are very closely related to the customs and traditions that continue to be adopted by the people of Kampung Naga. This tradition may not be followed by other communities, so the rice grown and produced by the people of Kampung Naga varies in shape, taste, quantity and quality. So, one of the local wisdom possessed by Kampung Naga is to meet its own food by storing itself and depositing it into public food barns sincerely. Storage into Leuit aims for food security. For example, if you face crop failure or famine. In addition, it is also intended for public interests such as traditions and traditional ceremonies. Kampung Naga, a traditional village that despite being faced with various eras until now the digital age, is still able to maintain its customs and culture. "For us, custom belongs to the descendants, while culture belongs to the nation. Therefore, it must continue to be maintained" that they understand and apply.

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