



Local Wisdom, Environmental Management and Sustainable Traditions in Naga Village, Tasikmalaya Regency

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Abstract

Kampung Naga, a traditional village in Tasikmalaya Regency, West Java, Indonesia, shows a real example of how local wisdom and sustainable environmental management can become the foundation of community life. This article describes settlement patterns, local wisdom values, and taboo practices and customary laws in Kampung Naga. Regular community settlement patterns, use of traditional technology, and awareness of the importance of protecting the environment are the core of their environmental sustainability. Values such as discipline, honesty, and mutual cooperation, as well as respect for tradition, form the basis of community life. Taboos and customary laws play a role in maintaining cultural values and maintaining peace in the community. Kampung Naga's success in maintaining their traditions and environment is an inspiration for the modern world which often faces sustainability challenges.

Keywords: Kampung Naga, local wisdom, environmental management, taboos, customary law.

1. Introduction

Culture is one of the most unique achievements of humans as social creatures. The knowledge and culture possessed by humans are not inherited through genetics, but are obtained through a learning process that is influenced by interactions with the surrounding environment. One important aspect of culture is local wisdom, which reflects the ability of local culture to deal with foreign cultural influences when the two cultures interact (Fatmawati, 2021; Kusumasari & Alam, 2012). Local wisdom can be interpreted as local policy, local knowledge, or local intelligence which covers various aspects of life such as reason, deep feelings, habits, forms of behavior, and recommendations for human glory.

Humans always interact with their surrounding environment throughout their lives, and this is what gives them knowledge and skills that can continue to develop through experience. Experience itself is formed through interaction with the physical and social environment, which allows humans to learn and adapt efficiently and effectively. The socialization process in society helps individuals to understand the way of life and thinking of their group, so that they can play a role and function well in that group.

The importance of local wisdom in supporting the progress of a nation is increasingly receiving attention, both nationally and internationally. For example, Japan has succeeded in using the Bushido work ethic as capital to enter competition in the global era. They have proven that local traditions and wisdom can be a solid foundation for the development of modernization. In Indonesia too, local wisdom has helped determine the progress of society, such as in the "Subak" system in Bali which not only creates social harmony but also manages the economic and agricultural systems wisely.

Various local wisdom values reflected in Indonesian society, such as the motto "heuras peureupna, pageuh keupeulna" in Sundanese, "Adek Pangadereng" in Wajo, or "Oreng Madura ta' tako' mateh, tapeh tako' kalaparan" in Madura, have provided encouragement who are strong enough to be hard workers, uphold the law, human rights and democratic government. Cultures such as "Sasi" in Maluku and "Tara Bandu" in Papua not only play a role in preserving the environment but also in maintaining harmony in the relationship between humans and nature and the wise use of natural resources.

Kampung Naga, located in the Neglasari Village area, Salawu District, Tasikmalaya Regency, is a community that maintains their traditions and local wisdom in managing the environment, especially in the context of disaster mitigation. Kampung Naga is located close to the main road connecting Tasikmalaya City with Garut, making them experience intensive interaction with the outside community. Nevertheless, they were able to maintain their cultural identity without isolating themselves from changing times and the influence of new values (Noor & Sugito 2019).

The Kampung Naga community is one of the indigenous community groups in West Java which has an area of 1.5 hectares. They inherited values and traditions from their ancestors, which have enriched Sundanese culture and possessed valuable local knowledge systems. One aspect that is maintained is sustainable environmental management. In this context, this research aims to explore the local wisdom values possessed by the Kampung Naga indigenous community in disaster mitigation-based environmental management. The aim of this research involves two main aspects, namely:

- a) Identify relevant local wisdom values in disaster mitigation-based environmental management in Kampung Naga. This includes understanding how local communities use their knowledge and traditions to protect their environment from potential natural disasters.
- b) Understand the process of cultural inheritance among the indigenous people of Kampung Naga. This will help us understand how local wisdom values can be maintained and passed on from generation to generation, so that they remain relevant in a modern context.

By delving deeper into the values of local wisdom contained in disaster mitigation-based environmental management, this research is expected to provide valuable insight into how local culture and traditions can be an important resource in efforts to protect the environment and society from the threat of disaster. Apart from that, this research will also reveal how important it is to preserve and inherit local wisdom in maintaining cultural and environmental sustainability, while still adapting to changing times (Halimah et al., 2022; Gunara et al., 2022).

2. Research methods

This research uses a naturalistic qualitative approach. A qualitative approach was used because this research aims to understand complex phenomena in their natural context, namely how the Kampung Naga indigenous community manages their environment in the context of disaster mitigation. A qualitative approach allows researchers to explore and understand the views, values and experiences of local communities in depth.

The unit of analysis or research subject are members of the Kampung Naga traditional community who still maintain and uphold local customs and traditional values which are the legacy of their ancestors. They are located in Neglasari Village, Salawu District, Tasikmalaya Regency, West Java Province (Satya & Kuraesin 2016). The selection of informants in this research used snowballing or snowball sampling techniques. This technique involves recommendations of informants by previous informants, and the number of informants is unlimited. This was done to ensure that the data obtained included various perspectives and experiences from members of the Kampung Naga indigenous community. Some of the informants who were research subjects included:

- a) Kuncen/traditional leader, namely Mr. Ade Suherlin, who is the highest position in the organizational structure of the Kampung Naga traditional community.
- b) Punduh Adat, namely Mr Ma'un, who has a role in supervising, managing and paying attention to all matters relating to Kampung Naga society.
- c) Lebe Adat, namely Mr Ateng, who has authority in the religious sector in the Kampung Naga community.
- d) Head of the RT, namely Mr. Uron, who acts as a liaison between the government and the people of Kampung Naga.
- e) Several heads of families are members of other Kampung Naga communities, based on recommendations from previous informants.

The research approach used is a naturalistic qualitative approach based on phenomenology. This approach aims to capture and interpret human behavior from the perspective of the actors themselves (Permana et al., 2018; Darmayanti 2018; Sudarwani, 2016). Phenomenological research focuses on human experience in everyday life, with the belief that truth will be revealed through a deep understanding of individual interactions and experiences. This approach allows researchers to explore the views, values and actions of the Kampung Naga indigenous community in the context of holistic environmental management and disaster mitigation.

3. Research result

Kampung Naga is an area located in Neglasari Village, Salawu District, Tasikmalaya Regency, with an altitude of around 584 meters above sea level. This area has an area of around 4 hectares, of which 1.5 hectares are used for housing, yards, ponds and agricultural land, while the rest is forest. Kampung Naga is located in a hilly valley with very fertile soil, and is surrounded by the Ciwulan River which originates from Mount Cikuray in Garut Regency. The lives of the people here depend heavily on agriculture as the main livelihood, in accordance with its agrarian geographical conditions.

The lifestyle of the Kampung Naga traditional community is closely related to their geographical conditions. This area is divided into several areas with different functions, and the spatial planning is very good and has sustainable principles. In general, Kampung Naga can be divided into three main areas:

- a) Sacred Area: This area means that this area cannot be visited by just anyone and must be preserved. This reflects the importance of protection and respect for areas considered sacred.
- b) Clean Area: This is the residential area of the Kampung Naga community, including residents' houses and other buildings.
- c) Kotor Area: This area is located in a valley area and borders the Ciwulan river. This area is used for activities such as bathrooms, livestock pens, and others.

Some social aspects that are still sustainable in Kampung Naga include:

- a) The orderly layout and number of buildings shows good and sustainable planning.
- b) High social responsibility and close social ties between citizens.
- c) The importance of the concept of "Sanaga" as brothers and sisters, where residents need each other and work together.
- d) The number and rules of traditional ceremonies reflect a compromise between Islamic religious rules and customary rules.
- e) Respect for ancestors, especially Grandfather Singaparana.
- f) Compliance with distinctive and unique customary rules, which shape the character of the people in the village.
- g) Preservation of geographic and environmental conditions, such as the village's land area being fixed due to administrative boundaries with other villages and hilly conditions which are more difficult to cultivate or live in.

The wisdom of the Kampung Naga people in dealing with humans, nature, and the relationship between humans and nature reflects ecological awareness in environmental management. The values contained in the local wisdom of the Kampung Naga community are lived, practiced, taught and passed down from generation to generation. This shapes their daily behavior patterns which reflect respect for fellow humans, nature and God.

4. Discussion

4.1. Local Wisdom Approach in Environmental Management

Kampung Naga, with its fertile location in a valley and its territorial boundaries defined by natural elements such as forests, rivers and rice fields, reflects the close relationship between humans and their natural environment. This is reflected in the division of the region into three main areas: Leuweung Keramat (ancestral graves), Villages, and Leuweung Larangan (place of the deceased). This division reflects the spatial cosmology in Kampung Naga culture which associates sacred powers with certain places. Leuweung Prohibition in the east and Leuweung Keramat in the west have an important role in people's daily lives. Leuweung Larangan is considered a place where evil spirits reside, while Leuweung Keramat is considered a source of goodness. This creates a balance between good and evil forces in their view of space and place.

This kind of belief system influences the way the people of Kampung Naga manage the environment. Land use zoning that allocates a buffer area greater than that used (3:1) creates an effective environmental balance. The application of swales or terracing helps prevent erosion and landslides, especially by using stone as reinforcement for terrace cliffs. The maintenance of forests as a climatological, hydrological and ecological function is very important for their environmental sustainability. In addition, by allocating appropriate spatial planning, they can recycle water naturally and keep the water entering rivers and rice fields clean.

The local wisdom in Kampung Naga can be used as an inspiring example for sustainable environmental management efforts. This shows that local communities can have a deep understanding of their environment and implement environmentally friendly practices to preserve it. In this case, local wisdom not only plays a role in preserving nature, but also shapes people's daily behavior patterns towards fellow humans and nature.

Apart from that, the importance of integrating local wisdom values with the Islamic religion is also a striking aspect in environmental management in Kampung Naga. Mosques and heritage properties are a connecting point between religious values and local traditions in respecting the environment. This shows society's ability to combine cultural and religious elements in a harmonious way in an effort to preserve the environment.

Thus, Kampung Naga is an example of how local wisdom and belief systems integrated with the natural environment can create a sustainable environmental management model. Their experiences in maintaining ecosystem balance and respecting specific spaces and places as part of their cultural beliefs can serve as inspiration for broader environmental conservation efforts at local and global levels.

4.2. Kampung Naga Community Settlement Patterns and Local Wisdom in the Inheritance of Cultural Values

The settlement pattern of the Kampung Naga community reflects harmony between local cultural values and sustainable environmental management. Stilt houses are one of the main characteristics of this settlement. Built with a

bottom height of 40-50 centimeters, this stilt house protects the people of Kampung Naga from the hot sun and heavy rain, while maintaining balance with the surrounding nature. This type of house is a traditional form that is commonly found in the Priangan rural area.

The houses in Kampung Naga have a basic rectangular shape with an elongated ridge, which in Sundanese is called *Suhunan Panjang*. The walls of the house are made of woven bamboo such as *seseg*, *gedeg*, and *cubicle*, while the outer roof is made of *injuk*, and the inside uses *tepus* leaves. All of these aspects, including the shape, type and material of the house, are customary provisions that are strictly adhered to by the community. Disobedience to this rule is considered something that has the potential to bring bad consequences, and therefore, local people adhere to this tradition very much.

Apart from functioning as a place to live, houses in Kampung Naga have an important social role. Home is not only a place for family gatherings, but also a place to carry out most daily activities. The house reflects the life cycle of individuals in the family and is the center for daily activities. The people of Kampung Naga believe that home issues cannot be separated from aspects of their beliefs and views about the universe.

Apart from that, the settlements in Kampung Naga also reflect local wisdom values in their traditional ceremonies. Some of the values reflected in traditional ceremonies and people's daily lives include discipline, religiosity, obedience, mutual cooperation, simplicity, friendliness and independence. These values are reflected in various aspects of life, from routine ceremonies to relationships between citizens.

The inheritance of cultural values and traditions in Kampung Naga is very well maintained and managed. The source of cultural values comes from the wills of our ancestors, which refer to the teachings of Islam. The manifestation of this will is in the form of taboos containing orders and prohibitions whose aim is to prevent things that could damage religion and people's morals. These cultural values and traditions are inherited through various educational institutions, such as society, family and traditional ceremonies. *Kuncen* or traditional heads play a key role in the transmission of these values, acting as protectors, role models, mediators and controllers in the social structure of the Kampung Naga community.

This entire process takes place within a cultural environment that has existed for many years. Settlement patterns, traditional ceremonies and internalized cultural value systems help the Kampung Naga community preserve natural resources and create a sustainable environment. Thus, the settlements and daily life of the Kampung Naga people are a reflection of their local wisdom values. This shows that maintaining local traditions and wisdom can be a strong foundation in creating a society that is ecologically, socially and culturally sustainable.

4.3. Taboo Local Wisdom Values of the Kampung Naga Community: Maintaining Tradition and Harmony

One important aspect of local wisdom that is highly upheld by the people of Kampung Naga is the system of taboo values. This taboo consists of three types, namely Taboo of Speech, Taboo of Actions, and Taboo of Objects. These taboo values are not just a prohibition, but a sacred mandate passed down by the great *Karuhun*, *Sembah Dalem Singaparana*. People believe that by obeying taboos, they will always feel safety and peace of mind in social life.

Taboos in everyday life in Kampung Naga are not just rules without meaning. They function as a lifeline that protects society from potential disturbances that may arise as a result of the development of modernization values. By observing taboos, people try to maintain traditions and harmony in everyday life.

Apart from taboos, there are also customary laws which provide sanctions for members of society who violate customs. These sanctions fall into the categories *Pamali* (*matak kabadi*), *Teu hade* (*matak paeh*), and *Cadu* (*matak tumpur*). *Pamali* emphasized that violating customs would cause disaster for the violators and society. *Teu Hade* stated that violations of customs can lead to the destruction of the violators' lives. Meanwhile, *Cadu* indicated that violations of customs could result in the destruction of the lives of the violators and their families.

Even though these sanctions exist, the results of interviews with *Kuncen* show that to date there has never been a violation of customs in Kampung Naga. This indicates the level of community compliance and awareness of the traditional values they adhere to. All members of the community live in harmony and simplicity, making this village an example of a community that maintains traditions and preserves their local wisdom.

In the overall context, taboo values and customary law in Kampung Naga are not just rigid rules, but a strong foundation for the continuity and harmony of community life. They reminded us that maintaining local traditions and wisdom can be a strong foundation for creating a sustainable and harmonious society.

5. Conclusion

Kampung Naga, a traditional village located in Tasikmalaya Regency, West Java, is a living example of local wisdom and environmental sustainability. This village displays many elements that reflect the close relationship between humans, nature, and cultural values that have been passed down from generation to generation.

a) Settlement Pattern and its Relationship to the Environment: The settlement pattern of the Kampung Naga community is based on excellent spatial planning principles, maintaining a balance between the functions of different areas, such as sacred, clean and dirty areas. The fertile geographical environment and the flow of the *Ciwulan* River play an important role in the agricultural life of this community.

- b) Local Wisdom in Environmental Management: The people of Kampung Naga have a deep understanding of environmental management based on disaster mitigation. They develop land use zoning policies that help maintain environmental balance. The use of traditional technology such as swales or terracing is used to prevent erosion and landslides. Forestry is maintained, providing significant climatological, hydrological and ecological benefits.
- c) Local Wisdom Values: The people of Kampung Naga live by social values such as discipline, honesty, religiosity, obedience, mutual cooperation, simplicity, friendliness and independence. These values reflect ecological awareness in environmental management and relationships between humans and with nature and God.
- d) Taboos and Customary Laws: The taboos that the Kampung Naga people uphold, whether in words, actions, or regarding certain objects, are an important part of their cultural identity. Customary laws, such as Pamali, Teu hade, and Cadu, ensure the maintenance of traditional values and maintain peace and harmony in society.

In its overall context, Kampung Naga provides valuable lessons about the importance of maintaining local values, traditions and wisdom in environmental management. This system helps create a society that is ecologically sustainable and has a harmonious relationship with nature. The success of Kampung Naga in preserving their traditions and environment is an inspiration for the modern world which is often too fixated on technological progress and materialism.

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