



Local Wisdom and Environmental Conservation

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ABSTRACT

The quality of nature affects 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. This research aims to obtain information from indigenous peoples about life that is one with nature, living together with nature, nature management and preservation can take place traditionally. Qualitative research using participant interviews and snow ball approach, data is reduced and analyzed from the beginning of the study. The results showed that traditional communities with simple patterns with a number of local wisdom have proven a harmonious relationship with nature. Without realizing it by indigenous peoples that the relationship of life between humans and nature is united in the form of environmentally ethical behavior; Appreciate and realize the unity of life between components that exist in nature, as well as the interdependence of life, between components in nature (ecosystems). Ecofeminism already exists in indigenous peoples, not only regulating relationships between humans, but also regulating relationships with the environment. Eco-friendly behavior is patterned into recommendations and prohibitions in dealing with nature.

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INTRODUCTION

Changes in society are something that absolutely happens, which is accompanied by changes in thinking from teleogism, rationalism, to positive. Similarly, in philosophical thinking from naturalism that changed to anthropocentrism (Wagner, 2024). When humans were simple, human life depended a lot on the universe (geographic determinism), but when humans have developed their abilities turned into anthropocentrism, that humans determine nature (Finn, 2013).

Before the entry of western colonization, society was still traditional, naturalcentric thinking; Life depends on nature, establishing a relationship with nature in harmony and nature is seen as sacred supported by traditional religions that regulate harmonious relations with nature (microcosm) and with the universe (macrocosm).

After the colonial era, excessive exploitation of nature was carried out to achieve high prosperity, coupled with modern thinking, namely anthropocentric, that humans determine nature, natural resources are exploited and managed economically which produces added value, as a result nature becomes damaged. Industry produces waste, man's economic needs become unlimited, as long

as nature provides and throughout that satisfaction never ceases. Modern man is able to create an artificial environment with his technological capabilities (Kaczynski, 1995).

Nature nothing is lost, what exists is a change in form, place and usefulness; Originally just a wooden tree in the forest, it has turned into household furniture in homes and offices and unused waste (Szaky, 2014). Likewise, goods made of earth, sand, and stone, have been turned into iron and steel ore, and towering buildings. The earth is getting hotter, polar ice is melting, garbage has become the cause of flooding, nuclear waste endangers life, factory waste that pollutes water becomes dirty and the air from smoke becomes polluted has brought disaster to human life (greenhouse effect), as well as plastic waste scattered everywhere, has clogged waterways and cannot be melted by water and soil.

Floods, forest fires, hotter air, air, water and soil pollution, tsunamis, and coastal abrasion are serious problems and threaten human life on earth (Hait & Sahu, 2024). The main cause of all problems is the selfish behavior of man who is only selfish does not count that; There is a reciprocal relationship between humans and nature in the ecosystem.

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 (Leiss, 2023). 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% (Keraf; 2010) of humans on earth have local wisdom or traditional wisdom that must be a reference to live more enduring as an answer to modern life which is conditional on the exploitation of nature and natural destruction.

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 (Turner, 2008). 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.

The problem in this study is: do indigenous peoples such as Kampung Kuta and Kampung Naga who act as traditional communities living in unity with nature play a role in environmental conservation? Can local wisdom in these two communities be an example for environmental conservation efforts? This study aims to obtain data and information on the values of local wisdom that support environmental conservation efforts. The research benefits of obtaining models of indigenous peoples' behavior in ensuring their survival through mutually supported local wisdom that ensures the survival of humans and natural clerks (Kimmerer, 2013). Living with nature without causing damage to nature is a simple model in maintaining the balance and preservation of nature which results in the environment becoming sustainable.

The results showed that the two indigenous peoples have a number of local wisdom values related to efforts to maintain and preserve nature. Life depends on nature, without causing damage to nature; The number of houses in Naga village must not exceed 33 pieces, must not use electricity as a means of lighting, do not plant short-lived rice, do not use chemical fertilizers, do not cut down forests, do not make building houses, and the lifestyle is very simple. In Kuta village; must not dig wells (groundwater), cannot cut palm trees, cannot carry sharp tools when entering the prohibition forest, must perform earth hajat (natural rituals) so that nature does not cause damage and humans do not sin against nature, cannot bury corpses in land that is considered sacred except for the bodies of infants or children who have not sinned, so that the soil in a certain place is not polluted.

Socio-Cultural Changes It is believed that society is changing evolutionarily from traditional society to modern and even postmodern society, where society is already characterized by high levels of consumption (Laszlo & Krippner, 1998). In classical modernization theory, modern society is characterized by rational thinking and discarding irrational traditional thinking (Suwarsono & Alvin Y. So; 1990).

Traditional society has a theological mindset that is patterned on beliefs and beliefs that humans are determined by nature (natural centries), that nature determines human life. Therefore, human beings must live together and depend on the universe. Natural laws are laws that humans must obey. Nature has mystical powers and behind the objects that exist in nature is considered to have a soul that governs its existence. Prohibitions, taboos, and recommendations so that humans can live and be prevented from the curses of nature. This is a guideline used by traditional communities characterized by living regularly with nature.

In modern life, human thought has changed from naturalsentries to anthropocentries; that it is not nature that determines human life but man who determines nature. Humans develop the ability to use nature to satisfy their needs. Human needs never have limits as long as nature provides, humans will always strive even through their technological capabilities humans can manipulate nature according to their will. The faster the progress of science and technology, the more rapid the environmental damage. The use of science and technology encourages humans to exploit the environment, for example; Exploration, exploitation and transportation of petroleum has caused environmental problems such as air pollution, seawater pollution, as well as urban development activities have caused geomorphological changes, such as; disappearance of hilly areas, changes in river flow, deforestation, decreasing groundwater levels, destruction of crops, lots of erosion, etc. Human egoism to selfish materialistically has not been balanced with the idea of altruism to maintain the environment, although there are already materialistic attitudes such as the awareness of Dutch people going to the office using bicycles rather than riding cars, there are some universities that prohibit entering vehicles into campus. In sociobiological theory "the closer the kinship, the greater the altruism trait because the more genes the relative contains, on the contrary, the more distant the kinship, the lower the altruism trait" (Soemarwoto, 2001) If a hen is willing to sacrifice her soul for the survival of her offspring and also indigenous farmers dare to fight for their ancestral land for the sake of the survival of their offspring, why don't others establish good kinship with flora and fauna.

Although forests have economic functions, excessive exploitation of forests will eliminate their ecological functions. As an ecological function, forests can suck carbon out of the air and restore clean oxygen that is useful for humans. Forests can filter dirty air due to motor vehicle pollution and pollution from factories (Hardjasoemantri, 1993), therefore efforts to conserve forests are needed even though economic functions are very urgent. Cooperation with communities living around forests is absolutely necessary. Stated by Sumarwoto (2001) "Only in an optimal living environment, humans can develop well, and only with good humans will the environment develop in an optimal direction" Environmental Conservation.

The extinction of the human race is now a significant possibility, many caused by environmental impacts. Nuclear winter can occur due to the effects of nuclear war, or the spread of disease due to biological warfare, as well as chemical warfare. Global warming is getting worse and irreparable; The ozone layer can vanish and human life collapse. Unwittingly exploiting natural resources and changing their shape according to human needs, has caused serious problems in nature, damaged ecosystems, cut off ecological cycles, eliminated habitats so that the balance became disturbed. Global warming or global warning, the greenhouse effect, damage to the ozone layer, polar ice melt, nuclear waste that damages marine life, waste problems, soil and water pollution, and air pollution due to factory and vehicle exhaust, all of them are caused by human behavior that is not environmentally friendly.

Changing behavior means changing attitudes and knowledge, therefore changing behavior is the same as changing morals because it involves guided attitudes and behaviors. The morals that must be changed are anthropocentric to naturalcentric, that is, from humans who determine nature to nature that determines humans or environmental determinism. Similarly, the moral is that humans only become human when they live together with other humans or the social cooperative self. The assumption that humans only become humans when living with other humans in society, does not see the fact of traditional societies whose lives are largely determined by nature.

In personality theory that a person's personality is influenced by society and the environment (Soerjono; 1990); such as people who live in cool areas will have different personalities from those who live in hot areas; Similarly, people living in coastal areas differ in personality from those living in mountainous areas or geographic terminology, therefore the natural environment affects human personality.

In modern society, human life ethics only regulate the relationship between humans with one another (social ethics) does not regulate the relationship between humans and nature, humans are free to live in nature, without regard to the preservation of nature as a whole. Environmental ethics only exist in traditional communities or indigenous peoples. In the ancient philosophy that every object has a soul and there is a force behind it, man must obey the laws of nature (Henderson; 1981) there is a harmonious relationship of life between man and nature.

The environmental crisis that occurs today can be reduced by changing the way of view and human behavior. Ecofeminism considers humans to be an integral part of the biotic community and ecological community. Ecofeminism values all subjects as part of the whole ecosystem. Human relations are not only social relations, but also cosmic relations in ecological communities. Relationships determine the quality and meaning of life economically, culturally, spiritually and existentially. Man becomes man as he is, because he exists with other subjects in the totality of nature. Man becomes human if he develops as an ecological-self in ecological relations and communities. There is equality among all ecological beings that encourages humans to love, nurture and care for other beings as fellow members of the ecological community.

Every development is always followed by increasing entropy, namely irregularities such as pollution from industries that produce pollutants into the environment. Industry produces waste even though there are ecoefficiency efforts but only reduce as little as possible, there will still be no so-called zero emission. To achieve a balance apart from processing natural resources, also the meaning of natural resources in everyday life through a simple lifestyle." A luxurious lifestyle will result in shrinking resources" (Tarmed, Samlawi, et al. 2008). 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.

Think globally act locally, a phrase from Atfileld (2010; 25) in discussing the global issue of environmental destruction. It is undeniable that the world in which people live is increasingly damaged and irreparable, how will global warming be restored; how to repair the already damaged ozone layer; There is no choice but to slow the rate of damage by changing traditional local culture-oriented thinking and behavior.

According to The World Conservation Union (Keraf, 2010) 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 them 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 Batak Angkola community trying to find the tanangan and meaning of life, marsialap hari. According to Vandana Shiva (in Keraf: 2010) that "soil is not only a womb for the reproduction of biological life, but also the reproduction of cultural and spiritual life". The results of Darrell Addison Posey's research (in Keraf: 2010); D oa lokota tribe on Indian communities with the greeting "all my relations".

RESEARCH METHOD

This research was conducted on two indigenous peoples, namely the Naga village in Tasikmalaya Regency and the Kuta village in Ciamis Regency for four months, from January to May 2013. The research was carried out using a qualitative approach or research based on natural settings with the data source being formal community leaders, namely village heads and hamlet heads as basic

informants as well as traditional leaders, kuncen, and traditional community leaders, women leaders, youth leaders, and members of indigenous peoples as key informants. The sampling technique used purposive sampling with a snow ball approach. Therefore, other informants are used, namely people who are competent in understanding the research focus as the next source of data.

Data collection techniques were carried out using observation and deep interviews, which in practice merged in the form of participant observation, namely living in a traditional village for four months, living together, joining, participating in several traditional ceremonial activities, such as hajat bumi, rice planting ceremonies, harvesting ceremonies. paddy rice, nyuguh ceremony, and visiting all the sites in the traditional village. Data validity and reliability were carried out through member checks and data triangulation on different informants as well as always referring and discussing with sociologists, anthropologists, and environmental experts at Siliwangi University as well as relevant books and previous research results.

The results of the research are in the form of a collection of information and findings that are arranged based on the research focus, grouped, connected between one information and another, then given meaning. Analysis was carried out from the time the research took place from each finding by giving meaning to the reflection data, then reducing and verifying it to data sources or to other informants in the context of data validity so that it becomes interpretive data.

RESULTS AND DISCUSSIONS

In Naga society, traditional values are highly maintained; all members of society are bound by traditional shackles that have been passed down from generation to generation. This has been shaped by a long history; it is told that a son of the king of Galuh Ciamis who is stupid but honest is told to go to the middle of the world and live in the village of Naga. The name of the son of the king of galuh was named Dalem Singaparana which is now the name of the city of Singaparna district. Naga people are forbidden to say Singaparna but must say dayeuh or galunggung.

The philosophy of life of the Naga people is "live smart, teu stupid-bodo acan" (Mutakin; 2001). Life is not smart, not even stupid; if there is disagreement or dispute, the Naga will be silent, do not speak and then go away from a fight or commotion because they feel they are stupid. The simplicity of the Naga people is also reflected in the appearance of a culture that is still traditional in the midst of global progress. The feeling of being a fool is expressed in the idea "teu saba, teu soba, teu banda, teu boga, teu weduk, teu bedas, teu dashing, teu smart". They think that they are not inherited by their ancestors anything more, they are only inherited to live in simplicity. Patterns of behavior and appearance of physical culture can be seen from the construction of houses made of bamboo and wood in the form of stilt houses which are made uniformly for all residents, as well as traditional household furniture made of wood, bamboo and stone such as dulang, hihid, nyiru, tolong, pangarih, quality, and cowet. Rice farming is done traditionally by hoeing rice fields, the type of rice seeds planted is local rice (big pare), using organic fertilizer, harvesting with ani ani, and pounding rice with a mortar and pestle.

Lighting uses kerosene even though it is expensive, there is no electricity network. Because it is not allowed to use electrical energy. You can watch television but only use batteries. Young people who don't support Naga culture and want to live a more advanced life must leave the Naga village. There is a protected forest (leuweung Tutupan) within the forest there are the ancestral graves of the Naga people namely Dalem Singaparana.

The forest is a sacred forest with a number of restrictions including; not allowed to pick wood and pick leaves. The forest is a source of water, there is a spring that flows into the Ciwulan river past the Naga village. If the Naga people perform sasih hajat (thanksgiving to their ancestors) with joint activities including bathing in the river; it is forbidden to use bath soap but must use leaves and roots taken from the sacred forest.

The technology to prevent soil erosion in the Ciwulan river that flows through Naga village, carried out by holding the river bank with piles of river stones glued together by clay, has proven to be very effective because the clay is overgrown with moss which binds the piles of stones together

stronger, holding them back under the swift currents. River flow. In the river it is prohibited to catch fish using fishing gear, except fishing rods; mostly caught fish by hand. Usually often used to make a fortune by catching fish by hand; such as looking for a mate, looking for a position, looking for trade profits, being elected as a leader by catching fish as a symbol of success or failure.

Kuta Village is located in Tambaksari District, Ciamis Regency. The people's livelihood is agriculture, especially palm sugar production. Having customary land in the form of a large protected forest, it is forbidden for everyone not to cut trees in a protected debt, not allowed to take animals, prohibited from defecating, entering the forest without footwear, even if you want to enter the forest you are required to be clean (have ablution) , may not carry tools, especially machetes, even those who are dressed in uniform are prohibited from entering; soldiers, police, employees, and uniforms are black.

If you enter the forest, you must get permission from the guardian (kuncen) by first asking permission from the occupants of the forest to enter the protected forest area. According to folklore (Darmawan; 2012) and other sources; It is said that what inhabits the forest is the spirit of Dewi Naganingrum, a consort from the Galuh Ciamis kingdom who deliberately ran away because she wanted to be killed by her husband who was angry because she gave birth to a baby boy who was then rushed by Galuh royal officials to the Kuta area and then her mother followed and hid in the forest. the village of Kuta. Next, from this story is the arrival of a knight, namely Ciung Wanara who originally came from a baby boy who lived in the forest of Kuta with his mother Dewi Naganingrum.

It is forbidden to cut down palm trees in Kuta village, if someone cuts them down their life will be threatened by an angry tiger (myth). Rationally, the people of Kuta make a living making palm sugar made from palm indigo. If the trees are cut down, their livelihood as palm sugar craftsmen will be destroyed. Apart from making palm sugar, many also farm by planting rice. Rice plants are plants that are considered to have mystical value; Planting rice must use traditional and mystical methods, such as; treats or alms before before the rice is planted, as well as when the rice is about to be harvested. Believe in the rice goddess Sangiang Sri or Dewi Pohaci who gives life to humans. Cultivation of planting rice is the same as in Kampung Naga, such as planting old types of rice (big pare) or rice that is six months old with organic fertilization and traditional tillage.

Many taboos or taboo concepts are adhered to by the people of Kuta, such as; it is forbidden to dig wells, it is forbidden to dig more than one elbow of the ground, it is forbidden to bury dead bodies in customary land except for baby corpses, the reason is because customary land is a sacred place that cannot be polluted. Residents use piped water taken from a spring not far away. Residential houses use roofs made of siraf or injuk with walls made of bamboo or cubicles uniformly with the living room position having to be straight with the kitchen and the bedroom having to be close to the rice storage area.

Similar to the customs of the Naga people, the Kuta people live in simplicity and togetherness; Men's traditional clothing is the same as Sundanese traditional clothing, namely pangsi pants and a black shucks shirt with a headband (iket). Kuncen is the most respected person and is considered a mediator between the community members and their ancestral spirits. Kuncen plays a role in keeping the good citizens safe from disease, bad people, black magic, and even the dangers of power politics. Kuncen is considered a special person; has the ability to predict future events and invite citizens to do what they should. Kuta people believe in natural signs, such as; the sound of birds at night, roosters crow at midnight, grasshoppers sound like; crickets and cihcir, the sun surrounded by mist, the color of the moon, and the formation of stars, are considered as omens of certain events.

The local wisdom in Kuta village is very supportive of environmental preservation, no one dares to dig sand or soil for buildings, because there should be no walls, if there is it is believed that the earth will be hot. It is forbidden to dig wells (groundwater), water must be taken from springs by piping, there is no danger of landslides, you cannot take fish from the lake, if you want fish you can only take it from the river. The people of Kuta are fertile with springs, therefore rice fields and ponds are a feature of the people of Kuta. People consume fish from their respective ponds.

All mountains (hills) are believed to have mystical value, such as Gunung Goong, Gunung Kacapi, Gunung Besi, and Gunung Apu which have historical value from the Galuh royal palace which was originally to be established on the land now called Kuta. In the story of the Kingdom of Galuh, led by Prabu Sukaresi, it is told that he will establish a royal center in Kuta. All building materials have been prepared so that the village of Kuta is surrounded by mountainous building materials and has now turned into a mountain (hill) which is forbidden to dig up and take everything that is there. , except to take the water that flows from the spring.

CONCLUSION

The local wisdom found in Naga and Kuta villages related to environmental preservation is; there is a protected forest that is sacred, the forest acts as a source of clean water needed to meet the water needs of indigenous peoples, both for consumption and for irrigating rice fields. Protected forests are maintained with a number of restrictions such as; chopping wood, cutting palm trees, taking rocks or sand, taking binatang and digging the ground. Likewise river maintenance; rivers considered sacred may not catch fish with nets, nets, and with electric shocks; which may only be caught by fishing rods or by hand. In the belief of the Naga people there is a myth; if someone wants to get a mate or wants to become an official, he must be able to catch fish by hand in the Ciwulan river, Naga village. Local wisdom is owned by all indigenous peoples or traditional communities which are supported and passed on to the next generation, open to be owned and internalized by all indigenous communities. Members of indigenous peoples who have been affected by modernization are encouraged to leave indigenous communities, such as; Kampung Naga Luar and Kuta Luar. All indigenous peoples live in harmony with nature and are feminist towards nature, respect for all components of nature, such as land, water, animals, plants, mountains, rivers, and so on as relations that must be respected. For example, want to enter the forest, ask permission first, want to harvest ceremonial rice first, want to kill animals, ask permission first, and there are many restrictions on cutting down certain trees, killing certain animals, and making agricultural land must be on certain land. The local wisdom that exists in indigenous peoples is a society that protects and preserves the environment, because it is not just aware but becomes a moral belief and spiritual belief that humans live together with the natural environment, as evidenced by the existence of prohibitions and recommendations, such as the prohibition on digging earthen wells, prohibition on bringing sharp tools to protected forests, prohibition on cutting down palm trees, recommendations for being polite to forests, animals, plants because they are seen as having souls and living together with humans. All indigenous peoples have spiritual beliefs about nature supported by historical hereditary factors of origin from indigenous peoples which cannot be separated from the belief in the certainty of natural law, such as the people of the Naga village respecting the grave of their ancestor named Grandmother Singaparana. All indigenous peoples obey all the teachings of their ancestors in the form of folk religion, with the characteristics of living together and uniting with nature. Likewise, the indigenous people of Kuta respect their ancestors, namely Ambu Bima Raksa or Dewi Naganingrum who lived in Kuta land which is now a forbidden forest. The most effective way to preserve the natural environment is to follow the example of indigenous peoples in behavior and dealings with nature which results in a sustainable nature. The people of Naga village received the kalpataru award from President Suharto in 1996 and the people of Kuta in 1994. It is advisable for all community leaders to call for and carry out a movement for a simple life, not to exaggerate at the same time as a feminist attitude and behavior towards nature (the movement to love the universe). Experts should formulate a new life performance model, ie a simple life and mutual love between humans and humans and with the universe. The experts identified several indigenous tribes that have traditional local wisdom to be used as a new, uniform model for living in this nature, for long-term survival that always coexists with nature. Cessation of large-scale exploration of non-renewable natural resources such as; petroleum, coal, natural gas, iron sand, etc. to maintain the balance of the ecosystem.

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