

## **Local Wisdom Is An Identity Of Kampung Naga (Research About Potential Local Wisdom Education Tourism Destination at Kampung Naga, West Java)**

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### **ABSTRACT**

**The purpose of this research is to find out about Identity and local wisdom in Kampung Naga community that involve in their culture so that can find out and describe how local wisdom in Kampung Naga potential as educational tourism destinations based on their local wisdom. This research uses qualitative method with ethnography approach. The researcher collects the data through observation, interview that involving the community of Kampung Naga village especially Kuncen and tour guide and by documentation. The research found that local wisdom in Kampung Naga can be seen in the form of various aspects such as tradition, livelihood, ritual and rules which contain many positive values which can be sampled and use as learning materials among them: 1). loving and respecting the environment 2). mutual cooperation and togetherness 3). simplicity and equality 4). creativity 5). responsibility, consistent and principled.**

**Keyword** - Local Wisdom, Identity, Kampung Naga, Educational Tourism.

### **INTRODUCTION**

Kampung Naga is a village that located in Neglasari, Salawu district, Tasikmalaya regency, West Java province which has an essential natural beauty, has strong culture and local wisdom that still adhere in the community of Kampung Naga. According to Darmadi (2018), local wisdom is dialectic between human thought and life which become a knowledge where the knowledge used to help humans in understanding of life. Further more in Saladin, Purnomo & Tundono (2018), stated that local wisdom is the application of cultural values applied by community members in utilizing and maintaining existing natural resources.

Kampung Naga is known by Tasikmalaya people as a village which is still thick with the culture and known as a traditional village that not use an electricity in their area. Kampung Naga has an area of approximately are 30 hectares and 1.5 hectares used for residential areas with a total 112 buildings with a population around 313 people. Kampung Naga as traditional village have they own rules that have to be obey by the community such as the community still carries out traditions that hereditary like still performing *hajat sasih* ritual which are carried out one year and six times, then in build houses must be in accordance with the applicable rules. For example, customary rules governing the use of building materials may only be made of wood or bamboo, roofs of palm fiber, another building like bathrooms, livestock pens must be outside of 1,5 hectar area then another rule is the prohibition of music from outside and there are some sacred places that should not be entered, one of them which is prohibited forest and also Kampung Naga not much contaminated by modernization so they still live in simplicity and are still traditional.

Kampung Naga which is still thick with their culture simultaneously reflected their local wisdom so in Kampung Naga their local wisdom illustrated in variety of cultural value because, as in Brata (2016) research stated that local wisdom is a part of culture. Where Culture can be defining as an attitude and mindset that inherited from ancestors. According to Taylor (1874), culture mean something obtained by human as members of society which includes knowledge of beliefs, morals, laws, arts and customs (as cited in Cherblanc, 2018). Potency Kampung Naga has as traditional village can be an attraction for tourists to visit as one of the tourism destination however the government have conceptualized since 2009 about tourism village (desa wisata) with the aim to overcome poorness and increase economics of society (Khamdevi & Bott, 2017; Farhan & Anwar, 2016). Kampung Naga as a village that still thick with the culture can be one of tourism destination especially as educational tourism destination based on their local wisdom.

Educational tourism is an activity that involve tourism activities with educational levels (Wijayanti et al., 2017& Sie, Patterson, & Pegg, 2015), that can be done independently or in group where people travel with the aim of seeking knowledge (Dembovska, Silicka, & Lubkina, 2016; Rahman, Osmangani, & Raman, 2017) to get an intellectual (Harazneh, Al-Tall, Al-Zyoud, & Abubakar, 2018), involving intentional learning experiences (Pitman at al., 2010) ( as cited in McGladdery & Lubbe , 2017), with direct learning from places visited in the form of non-formal learning (Koderi et al., 2018). Benefits from educational tourism itself beside give an impact to the economy because still relevant with tourism activities it also providing high social satisfaction, affecting health and making tourists more productive because of direct involvement in the situation (Abraham, 1998; Ahn & Janke, 2011) (as cited in Sie, Patterson, & Pegg, 2015), provide more understanding to have more awareness, responsibility and commitment to life around (Koderi et al., 2018), and give the value to the ethic like self-authenticity, professionalism in practical, mutuality like respect and stewardship is like hospitality to the house community (Prebezac, Schott, & Sheldon, 2016). Tourists who visit Kampung Naga while enjoy the ambiance in the area also can take positive values, education from their local wisdom that involve in their culture.

### **Significant of Study**

This research provides the information concerning local wisdom and Identity in Kampung Naga that has potential as educational tourism that can give an impact to the economy also for tourist itself. Then, from this research hope to provide benefits to various interested parties and related to the discussion of local wisdom that has the potential as educational tourism, especially for academics with the result of this research can be used as a learning process in understanding local wisdom in the context of educational tourism and can be used as a references for future research.

### **Conceptual Framework**

#### ***Local wisdom and Identity***

Local wisdom comes from the words local and wisdom. (Farhan & Anwar, 2016). Local wisdom is also called as indigenous knowledge (Albantani & Madkur, 2018). Furthermore, local defines as something originating from original region. Local indicate interaction's space where the incident happens, whereas wisdom define as people expertise in using his thought to carry out certain action from the result his assessment of an object (Vitasurya, 2016). The concept of Local Wisdom is an idea, value or view from a place that has wisdom and values that followed and trusted by people in a places that have been followed for generations (Darmadi, 2018). Local wisdom stated as local impressiveness that comprises of wisdom or life point of view (Anggraini & Kusniarti, 2015), obtained by the local community from experiences and deep understanding of surrounding environment (Albantani & Madkur, 2018).

Local wisdom defining about showing how the human attitude towards the environment with the value of local wisdom manifested in the form of objects or behavior in everyday life (Sutikno, Hakim, Batoro, & Riniwati, 2018). In addition, in Decree no.32 Of 2009 stated a concept of local wisdom which is in the form of values that occur in governance of communities' life between preserve and manage the neighborhood sustainability (as cited in Raithah Noor Sabandiah, 2018). Local wisdom which is the dialectic between human thought and life which become a knowledge where the knowledge used to help humans in understanding of life (Darmadi, 2018) with the result local wisdom seen as positive behavior because of its wisdom in living life and gives benefits to human's life. Local wisdom developed to maintain, support and sustain life in accordance with the situation and conditions, values and abilities within the community concerned, so that local wisdom that is part of the lives of local people can provide solutions or can solve life problems faced (launtu, Rumianti, & Rapanna, 2018). Therefore, local wisdom cannot be formed on its own but requires intervention from all surrounding which eventually local wisdom become part of culture identity. As in Farhan and Anwar research (2016), (Yenida & Saad, 2017), also in Greetz's research (1937), as stated in Darmadi's research explains that local wisdom as a wealth of culture (Darmadi, 2018), and as a part of the culture Brata (2016).

In social Identity theory and identity theory, the self is reflexive in that it can take itself as an object and can categorize, classify or name itself in particular ways in relation to other social categories or classifications. This process is called self –categorization in social identity theory (Turner, Hogg, Oakes, Reicher and Wetherell 1987). In identity theory is called identification (Mc-Call and Simmons 1978). Through the process of self categorization or identification an identity is formed.

According to Wagiran (2010) as stated in Darmadi's research (2018), the forms of local wisdom can be seen in terms of tradition within the community, norms, myths, proverb that usually contain certain messages, information collected by an elders of the community and livelihood and those summarized into two forms which are abstract and concrete as stated in basic philosophy. Local wisdom divided into two, namely tangible and intangible. Tangible is a form of local wisdom that can be seen that can be touched and it can be found in the form like buildings, writing, ancient book and others that need to be reinterpreted so that can be understood and implemented in life while intangible is local wisdom values that cannot be touched but it to be reference for the community such as norms or rules, rituals, art (Riyanto & Edy, 2017). Sartini (2004) that stated in Dahliani et al., (2015) local wisdom is the concreteness that exist and become a tradition in a region which has dynamic because local wisdom inseparable with culture and has dynamic character caused by several factors including the arrival of foreigners, growing population, increasing technology that provides convenience and causes change. Therefore, local wisdom should continue to be explored, developed and continued to be preserved because in addition it is containing high value of life it also has a function as a defense or anticipation in facing globalization.

Occurrence of globalization is forming the world progressively without limit, changes in civilization, outgrowth of technology and information take place briefly (Dahliani, Soemarno, & Setijati, 2015). According to Sartini (2004) & Bhawuk (2008), the culture that came from outside was quickly imitated so that it affected the local culture which continued to erode and disappeared and its considered as a threat toward local identity (as cited in Dahliani et al., 2015).

## **Tourism**

Professor Hunziker and Krapf from Berne University in 1942 is the first person who attempted to define what tourism is, and they defined tourism as phenomenon related to travel activities and stay of non-residents, not to live permanently also not connected with income-generating activities. Hunziker and Krapf (1942), also define tourism in technical way which is 1) categorize trips 2) length of visit 3) identify certain situation. This technical is to know the type of visitor because the one who called as tourist is a person who stays at least 24 hours in other country while who stay less than 24 hours called as excursionist (Vanhov, 2018). Tourism is travelling activity less than one year (Cook, Hsu, & Taylor, 2018) by millions of individuals from regional and national peoples out of their original environment (Sharpley, 2017) with the result UNWTO classified three form of tourism based on the crossing border which are 1) in bound tourism: non-residence travel to the domestic, 2) out bound tourism: residence travel to foreign or other countries, 3) domestic tourism: natives people who travel in their own area, with various purpose with a minimum distance limit of 50 miles (Cook, Hsu, & Taylor, 2018) that involves social, cultural and economic phenomena (Organization, 2018). Tourism involving many sectors is a natural thing because, in act number 10 of 2009 article 1 point 3 about tourism explained that tourism is a big activity supported by various facilities and services provided by the government, employers and the community (Suci & Pahlawan, 2015) and also in act No. 9 of 1999 stated that tourism is related to all objects including the attraction and efforts in tourism organizations. Thus, tourism is an activity that includes: (1) travel activity, (2) business services and tourism facilities such as tour operators, travel agents, tour guides, travel incentives, travel consultant, tourism information (3) business tourism facilities consisting of accommodation, restaurants, tourist transportation (4) tourist attraction or tourism destination such as recreational parks, museums, performing arts and culture, governance of community life or natural ones such as mountains, beaches (Launtu, Rumianti, & Rapanna, 2018).

Tourism is an activity move from one place to another by involving many sectors, it is not surprising that tourism is currently one of the fastest growing industries worldwide and become one of the largest economic sectors in the world (Sharpley, 2017). Atun et al. (2018) also stated it provide benefits or positive impacts to socio-economic on various aspects including in :

1. Economy, where tourism bear 5% GDP of world (Ursache, 2015) and also generated a large amount of foreign exchange for the country as in Chandra & Damarjati (2017) research stated that in 2015 amounted US \$ 12.225 billion and in 2016 increased to 13.568 billion. With the result tourism nowadays tourism categorized as the third largest sector in the world after fuel and chemicals (WTO, Tourism sector highlighted as important contributor to trade and development, 2016)
2. It impacts to socio-cultural, which brings comprehension and understanding between cultures through interaction between tourists and local communities so can increase tolerance.
3. More job opportunities direct or indirect such as local people who have expertise in making crafts can make souvenirs so that the results can be sold to tourists who come, as Ursache (2015) stated that in 2012 tourism generated 8% of total employment and UNWTO stated that it creates approximately 11% the employment (as cited in Pan, et al. 2018).

## **Educational Tourism**

Educational tourism is certain type of tourism (Marinescu, 2017). Educational tourism is one of the tourism attraction that integrated elements of tourism activities with educational levels (Wijayanti et al., 2017& Sie, Patterson, & Pegg, 2015). According to Pitman et al. (2010) stated

in McGladdery & Lubbe (2017) research identified tourism education as 3, namely 1). this trip intentionally focuses on education, 2). the learning style is experience. 3). this trip is organized around educational programs.

Educational tourism is a tourism activity that can be done independently or in group, where people travel with the aim of looking for knowledge (Rahman, Osmangani, & Raman, 2017), in different ways with more involvement and pleasure (Kim et al., 2012 cited in Surata & Putri, 2017), to get an intellectual (Harazneh, Al-Tall, Al-Zyoud, & Abubakar, 2018), involving intentional learning experiences (Pitman et al., 2010 as cited in McGladdery & Lubbe, 2017), with direct learning from places visited in the form of non-formal learning that aims to provide more understanding to have more awareness, responsibility and commitment to life around (Koderi et al., 2018). Educational Tourism is a way to help students and adults obtain fresh scenery toward the World (Sherri, 2017). According to Roberson (2003), educational tourism can be measured by "learning experience", Ahn & Janke (2011), "health", "gain benefits", Kim et al., (2012) "knowledge", "local culture", "meaningfulness", "refreshment" and "hedonism" (as cited in Sie, Patterson, & Pegg, 2015).

### RESEARCH METHOD

This research use qualitative method. Qualitative research methodology is a research method tends to use analysis, to understand the phenomenon of what is happening in the object of research which basically relies in collecting data on verbal ways such as interview, then naturally occurring data such as conversations or discourses and data beyond of talk such as observation, documentation, video and visual (Flick, 2018). According to Creswell (2007), qualitative defined as interpretative investigation or inquiry process in understanding human or social issues (as cited in Ajagbe et al., 2015). Furthermore, in this research the researcher is key instrument in collecting and analyzing data (Alase, 2017).

#### Data Collection

This research was take place in Kampung Naga, administratively, this village located in the Neglasari area, Salawu District, Tasikmalaya Regency, West Java Province. Collecting data on verbal ways such as in-depth interview, then naturally occurring data such as conversations or discourses and data beyond of talk such as observation, documentation, video and visual.

Observation carried out in this study are methods of collecting data by observing directly in the field which is Kampung Naga. Observing is not only seeing, but also recording the events Flick (2018), that occur in Kampung Naga, so that observers are with the object being investigated. Interview is a conversation with the objective and it is as method for gathering in-depth interview to information face-to-face as well as interactions between researcher and respondents (Ajagbe et al., 2015). In this research the researcher done the interview with the community of the village especially the leader of the village called *kuncen* and guide as an instrument in seeking more information about the village. The researcher done interview in informally, so that the informants felt comfortable and relaxed in answering the questions asked.

#### Analyzing Data

Data analysis is the process of making sense of the data that covers combining, subtracting and interpreting what interviewee said and researchers observed and then the finding of the analysis can be in the form descriptive, themes or categories or in the form of models and theories that explain the data (Merriam & Tisdell, 2015). Then, in this research the finding of the analysis presented in the form of a description so that it is easier to understand and explains this research on the object being observed.

## History of Kampung Naga

Kampung Naga is a village that still believes in certainty of their ancestor even though the community of Kampung Naga including the customary leader called as *kuncen* basically did not know exactly where their ancestor comes from because, primarily all the documents about Kampung Naga were burnt and actually the history of Kampung Naga rarely told. At the time of Syekh Syarif Hidayatullah or Sunan Gunung Jati one of his servant named Singaparna was assigned to spread Islam to the west and then he arrived in Neglasari region which is as Neglasari village, Salawu distric, Tasikmalaya.

The name of Kampung Naga itself comes from Sundanese language namely "*Naga-wir*" which means being near a cliff, this village flanked by two forests that are prohibited forest and sacred forest where sacred forest is boundaries of the village wherein inside the forest there are ancestral graves of the village. Kampung Naga has an area approximately 30 hectares, but it only used 1,5 hectares for the community settlement with total 112 buildings including mosque, village hall and public rice barn, with the population 313 Muslim peoples who still carry out various traditional ceremony. Kampung Naga is one of the Sundanese ethnic that still maintained the natural sustainability as well as the culture which has been passed down from their ancestor. According to Taylor (1874); (as cited in Cherblanc, 2018), defines culture is something obtained by human, inherited (Geertz, 2017), as members of society which includes knowledge of beliefs, morals, laws, arts and customs.

Kampung Naga is a village that still maintains their culture which stated in the value of their local wisdom even though other communities have been changing because of the modernization. Kampung Naga community still depicts traditional life that has not been much contaminated by modernization, it can be seen that so far the community lives without using an electricity from the state electricity company. With the result the lighting in Kampung Naga still use oil lamp or a container, wax and flashlight. Indeed, Kampung Naga community has deliberately refused to fixing electricity in their village, arguing that all building materials in their village are easy to burn so they worried the accident in the past will happen again where Kampung Naga has been burned out. Even though, in fact use the oil lamp can also cause a fire disaster then besides that the availability is very limited, but that is what makes the community in Kampung Naga wiser in using the oil lamp. With unavailability of electricity also make the community live equally, not much social gaps arises that caused by the existence of community who will be able to buy and have electronic goods. Their houses are still in the form of stilt, then in the process of cooking foods they did not use LPG gas and modern stove, but they still use a furnace. This happen because, basically it has become a tradition that has been passed down from generation to generation for the community of Kampung Naga to build houses in the form of stilt. But, besides that with the formation of the stilt houses is a suitable combination between the shape and the basic materials used because, the basic materials of the houses are from the wood used as a floor, bamboo is made for plait to be used as a wall and palm fiber use as rooftop.

The stilt house of the community has an aim which is to avoid the entry of wild animals because the village is surrounding by the forests and it also has more value where the stilt house usually stronger than modern houses. The fact is when the earthquake in 2009 hit Tasikmalaya the houses in Kampung Naga were not so badly damaged and no one from the houses collapse. While, the cause of using the furnace is nothing more to economize and learn simple life by utilizing what is provided by nature where the stove is made from rock provided by nature then the ashes from the burnt wood can be used as fertilizer also used as a tool such as soap to remove black charcoal attached on cooking utensils. Basically, this all is an effort to prevent the appearance of social inequality between the community as well as the form of

learning to live in prosperity without any social level differences even though surely all people do not live with the same economic conditions. Their daily life it depicts traditional life but although they are still living in traditional scope it does not mean they refuse modernization because one of the proof is some of the community now has a cellphone and television, even the television they have is a television that uses an accumulator. The community only filter all the things that according to them can separate the culture and customs.

This is one of the characteristic of local wisdom which is can control and filter foreign cultures. Like Albantani and Madkur (2018), stated in the research that local wisdom has several characteristic which are have power to control, have capability to filter and hold out from foreign culture, and have ability to integrate foreign culture with local culture. Precisely because of that Kampung Naga has its own attraction to become a tourism destination, with the result there are still peoples who visit Kampung Naga.

### **Layout of Kampung Naga Area**

The shape of the ground in Kampung Naga is in the form of hill which is in accordance with the meaning of the name philosophy which is being near a cliff. With the area owned around 30 hectares Kampung Naga divided into three areas, as depicted from the picture which are forest area, rice field and residential area. The residential area divided into two, clean area and dirty area. Clean area is an area where the houses of the community, *bumi ageung*, mosque and *bale kampung* (village hall) located. In clean area the cleanliness is very well maintained, in every corner of the place rubbish bin are available. This area bordered with bamboo fence as a barrier because this area should free of the objects that can pollute the area of an environment because this is to maintain the health of the community. While dirty area which is outside the fence designated for areas that do not need to be cleaned every time such as toilets, fish pond, rice barns and cattle pens. From these two picture below in picture 3 that can be seen there is a fence with the function as a barrier that separates between those two areas.

### **Organization System**

Kampung Naga has dual organizational system, formal and informal. The formal system served as citizens' association, the neighborhood association and served as the village chief. While for informal organizational system was led by an elder as a *kuncen* of the village. *Kuncen* is the name for customary leader in Kampung Naga. *Kuncen* act as an elder or caretaker who knows more about the rules, prohibitions and history of the village. *Kuncen* has high authority in the community to solve the problems that arise around community also has responsibility to maintain, implement and lead customary events. *Kuncen* is chosen person from *lanang* or family who is descendant of the previous *kuncen* family. The tenure for *kuncen* is for life unless sick because of being too old and unable to settle in the village. Besides this, *kuncen* assisted by the staff which are *lebe* and *punduh*. *Lebe* is a person in charge for religious service. *Lebe* is in charge of caring person who pass away from the bathing process to funeral process. Then, he is also served as a prayer leader when there is big event in the village. While *punduh* is a person who protect the community in the village. *Punduh* has responsible leading social activities or mutual cooperation activities such as repairing mosque, houses, village hall and so on. Furthermore, he has an authority as *kuncen* advisor and even give a warning to the community if it is found violating the customary law. The tenure of *lebe* and *punduh* same with *kuncen* which is for life unless sick because of being too old and unable to settle in the village. *Kuncen*, *lebe* and *punduh* are the person who are respected in the village because, they are act as an elder in the village and even the villagers sometime ask their advice especially to the *kuncen*.

### **Knowledge system and Education**

Kampung Naga's community in the matter of education is very open minded. There is no limit for the community to seek the knowledge. They highly uphold the issues of education, but in the village there is no enforcement for the children to continue to the highest level. If they want to continue then the parents will be very supportive but if the child does not want to continue, the parents will not force him. Although, the majority of parents who were in Kampung Naga mostly only elementary school, but it does not mean they restricted traditional life to formal education. Education is a very important even though we are not capable person but education for our child is very necessary it is a must, so they can have and built a better live, both from prosperous live and behavior.

### **Traditional Medicine**

The community of Kampung Naga which is still live in traditional environment, when they get an illness the first step they take is to use and utilize leaves that available in nature or commonly referred as traditional or herbal medicine. Actually, this traditional way not only use by kampung naga community but also use by an elder who live outside traditional environment. However, if the illness does not heal anymore the community will follow up by consulting to doctor, going to the nearest health center. Some of the leaves that are still use as traditional medicine in the village such as *buntiris*, where if the community attached by fever the community use *buntiris* leaves by pounding the leaves and put it in the forehead. Furthermore, *katuk* leaves which have a function as heat-reliever by brewing the leaves with hot water. Guava shoot that serve of stomach ache, where people only boil the leaves and drink the boiled water, and *jawerkotok* leaves mixed with salt water which has function as toothache medicine. If the water color has changed, then use it to rinse the mouth.

### **Philosophy of Life People in Kampung Naga**

The elders certainly have many proverbs containing an advice obtained from previous elders and sometime for some people used it as a motivation for life. The same as one of the community in Kampung Naga says some Sundanese proverb as motivation of life. Living as human do not just be a smart people but have to understand. From this proverb teach human to live more useful where not only cleverness possessed by human but must be balanced by understanding. If you live as a human being before you step you must be able first to walk, before you speak you must survive first in the world and hereafter. In this proverb implied a learning that teaching to think before speaking and make sure those word appropriate with fact so that it does not caused a problem. Sundanese proverbs containing an advice about humility and maintaining the nature, whoever should be consider as a teacher big or small all the same and if you do not want to be hit by natural disaster, then just take care of the nature. Forest is headquartering of tree, tree can absorb the water, water is a human need. From those two proverbs in humility side teach us to respect to anyone, to all human beings, do not see whether it is having more position or not, big or small is the same because something goods even it out from animal it must be emulated and in other proveb it is clearly ordered to protect the surrounding environment.

### **Livelihood**

The community of Kampung Naga located in the valley and fertile land surrounded by forests so that, their lives can be said is depend on their location because it gives benefit to the community, where the forests can absorb a lot of water with the result Kampung Naga is rarely hit by dryness even though in dry season. Again with the fertile land conditions owned it give benefits for their life and livelihood, indeed the main livelihood of Kampung Naga community is a farmer. The produce from their farm is not for sale but for self-consumption, however there are also some of the community who sell it when it is needed.



The community in cultivating agricultural land still using traditional tools like how the function to clean the land from the grass, sickle as multipurpose tool that can be used to reap rice, to cut the grass and clean the field, church (*gebotan*) in the process of harvesting have a function to move the seeds from the stem and for fertilizer they use organic fertilizer from animal waste that they livestock. Then, the time of planting rice in Kampung Naga is different from the community in general because, in Kampung Naga the community plant the paddy simultaneously according to the time that has been calculated and the harvest period is only twice a year. However, because of simultaneous manner their rice field rarely and even almost no pest is disturbing. Furthermore, in processing the harvest the community in processing the harvest the community has a special place and traditional tools, namely *saung lisung* and *lisung*. *Saung Lisung* is a place where the community of the village pound paddy while *lisung* is a tool for pounding paddy.

### **Social System**

Social system in kampung Naga is not visible because, grouping in this village is not occurs. The community does not have enthusiastic character to compete with each other in economic progress, even if its occurs it is not too visible because of high mutual respect. The community respect to the peoples who are less capable in the economic situation. This character is embedded in the community life because, in their tradition was imposed that the attributes which would have an impact on their custom should be left outside their village. The community of the village have a larger number of elders who highly uphold the traditional values, so that modern minds is only owned by the children who are seeking knowledge outside that begin to know the modernization. In Kampung Naga grouping only occur due to the factor of power or position such as hamlet leader and customary leader when they execute the authority and discuss with other staff in the village, grouping in livelihood while working such as craftsman who gather when they are making crafts in one of the resident 's house or farmers who gather in the rice filed while working, but in their daily lives out of their work they back to intercommunicate with other community as usual. There are no groups which ultimately generate minority or majority group or even dominant group in the community of kampung Naga. The community relation that occur in Kampung Naga is so strong in their relationship, they hold tight and uphold religious and cultural values which basically make them virtuous and have high mutual respect and tolerance, with the result the dispute is rarely occur in their community life.

### **Belief System**

The community of Kampung Naga embraced Islam as their religion where they pray five times a day, reciting the Quran, fasting and other activities. However, even though they are Muslim but there is something different if compared to the syari'at Islam in general. The community in Kampung still believing in the power of the ancestor so that, they still carry out hereditary tradition, rituals that still maintained up to now where they believe those activities related to spirituality or religion. This belief is generally known as Sunda wiwitan.

Sunda wiwitan has two concepts which are human and nation. The concept of human is about the existence of basic element that exist in human life like *welas asih* (love), *unduk usuk* (kinship), *tatakrama* (behavior), language and culture. While the concept of nation is about language, culture, custom, character. Basically, Sunda wiwitan does not teach many taboo or prohibition to the worshiper, the terms of taboo that taught in sunda wiwita is only about an orders or prohibitions for not doing something that other do not like or something that can harm other people and something that can be endanger ourselves (Ferry, 2017).

## **Myth in Kampung Naga**

Kampung Naga community as a Sundanese ethnic also as a village that still stick with the tradition have an abstract, philosophical view of the universe that come from the intellectual concept of individuals where the view incorporated into real action called as cosmological view (Onunwa & Basse, 2018). Culturally, in kampung naga cosmological view illustrated in a myth that still believed by the local community. Based on interview with Mrs. Anih, in Kampung naga the community believe in the myth of space and time.

The myth of space expressed in a belief that every boundary of place has certain limit controlled by spirit or supernatural. This limit can be found in different categories. In Kampung Naga itself there is a limit where peoples cannot enter to prohibited forest and prohibited to build houses outside the fence. Besides that, the community of the village also believe to the mythical of time where it usually called as *palintangan*. *Palintangan* is a time considered as a bad time and taboo to do an activity with the result in kampung naga three days in a week they which is Tuesday, Wednesday and Saturday the community disallow to speak in the deep all the things related to the village also cannot carry out any ritual

## **Ritual**

Ritual is an activity or performance related to supernatural things, as a symbol value which is described by tradition in a place (Gaastra, 2017). Kampung Naga which is famous for its traditional village certainly still carrying out the traditions passed down from their ancestors because, according to *kuncen* as the community as well as the leader in the village by carrying out the traditions it is a form of their respect to the ancestors. Traditional ceremony is one of the forms of their culture with total there are three traditional ceremonies which are:

### ***Hajat Sasih***

*Hajat sasih* comes from Sundanese language *hajat* mean feast and *sasih* mean month. *Hajat Sasih* is several pilgrimage ceremony and cleaning the grave. Previously the ceremony participants had to carry out several ceremonial stages. They have to clean them self in Ciwulan river and this stage called "*susuci*". After that they use special clothes then regularly they walk to the mosque. Before entering to the mosque they wash their feet then enter inside while nodding their head and lifting both hand. This is done as a sign of respect and humbling because the mosque is a place of worship and holy. After that each of them took a broom stick that was available there and sat holding the broom stick. *Kuncen*, *lebe* and *punduh* after they use special clothes they did not go tho the mosque, but they go to *bumi ageung*. In *bumi ageung* they prepared *lamareun* and *parukuyan* to be brought to the grave in sacred forest. After they finished, the participants who were in the mosque came out and follow the *kuncen*. They walk hand in hand while still carrying a broom. When passing through the grave's gate each participants have to lowered their head in honor to the ancestral grave. After all the activities done, they come back to the mosque and seat in side then come a woman that called *patunggon* carrying water in a jug then give it to *kuncen*. Another woman came carrying rice cone and put it in the middle. After the women came out, then *kuncen* rinsed his mouth whit the jug's water and burned it with incense. He said *ijab kabul* as an opening. Furthermore, he reads his prayer and closing by reading of Al-fatihah. Then *Hajat sasih* ceremony ended.

After the ceremony they will continue to eat together as a form of gratitude. This ceremony is only held when celebrating Islamic holidays, with the result it is only done one year six times, which are on: Muharam month which welcoming of hijriah month, Maulud to celebrate the birthday of the prophet Muhammad, Jumadil Akhir, to celebrate of the Islamic new year, Rewah, to celebrate the coming of the holy month of Ramadan, Rajab celebrate *isra'miraj*, and Djulhijah celebrate Eid al-Adha.

### **Traditional House in Kampung Naga**

All the houses in Kampung Naga are look similar, where all houses and buildings are in the form of a stage, using wood as a foundation of building, floor and doors. The wall of the houses made from woven bamboo or they called *bilik*, and palm fiber used as the roof top of the house. Moreover, based on interview with Mr. Cahyan (2018) the houses do not use paint color as general, its only use calcium or *apu*, and the houses have to facing up to *kaler* and *kidul* means to north or south while the lengthwise to the east and to the west. Then all the houses also have to facing between one another as depicted in the picture. The houses in Kampung Naga by facing each have their own goals, which are make easier to communicate between residents, can strengthen the sense of brotherhood and provide convenience in asking for and providing assistance. Inside the house only consist of bedroom without a couch, kitchen, caves as a place of rice and living room. The living room is the middle part of the Kampung Naga community house. As a central room, living room has a function as a space where families gather also for those who have children, the space functions as well as a learning space for them. Inside the house there is no bathroom, furniture, chairs or table. In fact, there is no prohibition for the community of the village if they want to fill their homes with chairs and other things that is permitted. If the stilt house filled with chairs it will make room look like narrow and if there are guests who visit will not be accommodated, therefore all houses in the village have no other chairs and furniture. Besides that reason it turns out moral value implied which is applying harmony without discriminating between one another. Furthermore, the houses only have two doors which are the main door and kitchen's door in parallel position. Kitchen's door is different from the main door because, on the top of the kitchen's door use little woven also in certain months there is a symbol on it called as *tolakbala* said ibu Sri as one of the community in the village.

### **Traditional Art in Kampung Naga**

The musical instruments in Kampung Naga are very limited, because they prohibited the existence of modern musical instruments like guitar, piano and other modern musical instruments to enter the village area, so that the musical instruments in Kampung Naga are all traditional tools which are hereditary with various rules including:

#### ***Terbang Gembrung***

The instrument is a traditional musical instrument made of goat's skin. The shape of *terbang gembrung* is almost similar to rebana but *terbang gembrung* has a slightly larger and bigger size then *rebana*. *Terbang Gembrung* is an art that has religious nuances and sacred and it only can be play when Id'fitri and Id'adha. The songs that were performed were only prayers to the Prophet (Sholawat Nabi), also the poems (*pupujian*) which glorified God. This art can be played by men or women but, more recommended for man because of its large and heavy size. When this art takes place the prevailing rule is that anyone is not allowed to record or take pictures. *Terbang Sejak*.

*Terbang Sejak* also a traditional art that is freely performed anytime and anywhere, using traditional tools such as *tuluktuk*, *bangsing*, *bajidor*. this art is played by many people, which is around 12 people because some of these personnel have become dancers.

#### ***Angklung Bareng***

The art is called *angklung bareng* because it is played simultaneously. The size is slightly larger when compared to *angklung* in general. This traditional art has no specific rules, because this art is free to play everywhere and every time. Usually in Kampung Naga *angklung bareng* use in the independent day which serve to accompany parade. These three arts are still preserved in Kampung Naga and all the art has several meanings as the relationship between humans and

the environment where all traditional tools are obtained from the wealth of the surrounding environment, then the relationship between humans and their beliefs is because every time before the implementation of the art example in *terbang sejak* the personnel were obliged to sing the prayer to the prophet (*Sholawat Nabi*) also as cultural relations with the community as we know that society and culture are partners who cannot be separated.

### **Taboo Days**

The community of Kampung Naga has its own rules in maintaining and preserving the existing natural environment. In the area of the Kampung Naga environment there are two prohibited forests namely sacred forest and prohibited forest and the two forests are sacred. In safeguarding and preserving it, the community uses the word "*pamali*" to prohibit anyone from entering these forests so that anyone will not dare to break them. Forests for the Kampung Naga community are part of their lives. Kampung Naga community makes forests something that must be maintained if they still want their lives to continue. Protecting the forest in its own way, the word "*pamali*" carried out by indigenous peoples is an ethic that must be carried out and as part of the customary norms they have, thus, it is an effort to protect and protect the forests owned by indigenous people a form of concern for the environment.

In Kampung Naga community there are three days a week where they disallow to talk about the ancestors of Kampung Naga and anything else that related with Kampung Naga in the depth. Three of the seven days are Tuesday, Wednesday and Saturday. These days are referred to them as taboo days or *nyeupi*. *Nyeupi* is Sundanese language mean silent, so that if the tourist comes on a taboo day then they will not get a deeper explanation about Kampung Naga because the community is taboo to provide information. Not only that, on taboo days the community cannot do any traditional ceremonies.

### **Sacred Places**

In Kampung Naga there are some places which are sacred by the community and that have been sacred from ancient time. These places have their own rules. If someone violates the rules that have been applied in all these sacred places either it is tourist or the community of Kampung Naga itself certainly will be get a punishment and the punishment that will be get not come from the leader of the village but it come from natural law or *karma*. The sacred places in Kampung Naga are including *leweng larangan* (prohibited forest), *hutan keramat* (sacred forest), *bumi ageung*, *bekas pangsolatan* and *lumung pare umum* (public rice barns).

The prohibited forest is located on the right side after entered to Kampung Naga area. Prohibited forest is very dense forest located near Ciwulan river that whose water originated from Cikurai mountain Garut and this river have a myth which is ever never dryness even in the summer season. That forest is a place that very prohibited by the community with the result a rule for this place applied to all the community of Kampung Naga as well as for tourists, where everyone strictly forbidden to enter to the forest. Next is sacred forest. This forest named sacred forest because it contains the ancestral graveyard of Kampung Naga. This sacred forest is located on the left side after entered to Kampung Naga area. This forest can only be entered by the community of Kampung Naga led by the *kuncen* in certain time within a period of six times a year, which coincides with the Islamic holiday among them are Muharam, Hijriah, Jumadil Akhir, Rewah, Ramadan, Rajab and Djulhijah. Then, *bumi ageung*. *Bumi ageung* if in English language means a big house, however, this place is called *bumi ageung* not because of this sacred place is large but, this place used to be the place where the ancestors of Kampung Naga lived. *Bumi Ageung* is surrounded by bamboo and there should not be one person who can enter and take photos at the place. After *bumi ageung* is *bekas pangsolatan*. *Bekas pangsolatan* means as former prayer, and this place that was sacred because this place is

turned out to be a place of the ancestral of Kampung Naga prayers. The applicable regulations are the same as the former prisons where tourists who come may not take photos or photograph the place and last is *lumung pare umum* (public rice barns). Basically this place is used to store several harvest of the community. Everyone at least save some of their harvest with the aim for stocking when there is famine season. In addition, it will be use when there is a big event involving the community so that it can be consume together. This place is one of the sacred place and disallowed for everyone to take the photo here.

### **Customary Law**

Kampung Naga as traditional village certainly has its own laws, whether expressed or implied. The laws applied in the village is very obeyed by the community. The existence the word of "*pamali*" has meaning mandate, testament and effect. This word is enough to make the community obey the applicable rules without further questioning the cause and consequences. The rules applied in kampung Naga are, where the community do not change the shape of house, disallow to talk about Kampung Naga and do any ritual on Tuesday, Wednesday and Saturday, do not enter to prohibited forest that applied to every people not exception, then do not enter to sacred forest except at specified time, do not violate all the rules that have been applied to all the sacred places, do not be stretched or sleep back to Kiblat side, do not build a house outside the specified fence and in daily activities may not be neglected "*ngawadon*".

### **Teaching Process**

Teaching process is very important for traditional village in continuing of cultural values that have been passed down from the past. The teaching process greatly influences attitude and behavior for next generation. Likewise, what happened in Kampung Naga as traditional village where the teaching process through customary order is one way to maintain the integrity of local wisdom that have been passed down from generation to generation. Teaching process in Kampung Naga contained in the form of directives, verbal and action through indicators of family, religious teacher and lebe as the leader.

Family play a role in giving direction and example of legal rules or customary law direct practice in daily life to the children from smallest to the biggest thing based on the applicable rules. This is done in order to become a habit for the child, so that when the children grow older they know what should and should not be done by them. Along with practice, in the family were taught through verbal communication stated in the form of stories and myth. Do not try to enter to the forest close to the river, later you cannot go back again also you do not enter to sacred forest because its prohibited, do not play in the places fenced by bamboo its prohibited. By telling the things like this, the child will feel scared and not dare to violate these rules.

Kuncen as the leader of the village who has charismatic so that when meeting and communicating it create a sense of reluctance and respect with the result kuncen is very obeyed and heard by the community. Kuncen plays a role in supervising and giving guidance of customary norms to the community.

### **LOCAL WISDOM IN KAMPUNG NAGA AND EDUCATIONAL TOURISM DISTINATION**

Kampung Naga community has the ability to adapt to the surrounding environment more wisely, and that wisdom is the result of the thoughts and perspectives of the community in Kampung Naga towards the surrounding natural conditions and this is can be an interpretation of what is called as local wisdom, where local wisdom is part of culture, Brata (2016). Furthermore, as stated in Anggraeni & Kusniarti (2015; Sutikno at al., 2018) and Darmadi (2018) local wisdom is local impressiveness that comprise of wisdom or life point of view,

showing how the human attitude towards the environment where local wisdom is a wealth of culture. Culture is something obtained by human as a member of society including belief, morality, law, art and custom (Cherblanc, 2018).

The values that underlie local wisdom by way of thinking and behaving, in the life of Kampung Naga community this is reflected in order of living in the community, the management and utilization of the natural environment which is manifested in behavior in various fields of life which continues to be maintained so that, the environment supports sustainable for the Kampung Naga community, where the Naga village communities located in fertile valleys and they cultivate and make good use of the location in their area as land for agriculture and farming with the result it provides a sustainable carrying capacity for the life of the villager in Kampung Naga. The community of Kampung Naga is very maintaining and preserving the surrounding environment with the result in harmonizing the surrounding environment the community of the village has certain rules in order to maintain, preserve the environment well and these rules have been valid from the past until now.

The community of Kampung Naga consider the nature as a part of life so be treated as living beings who are dependent on each other so they really appreciate with their environment. Like the philosophy that was explained from one of the village communities meaning that, *we live in nature, made of land which is a part of the nature and will return to nature because of that one of the reason that kampung Naga community really appreciate the surrounding environment.* Simple and peaceful life is a form from harmony with social and natural environment and the Kampung Naga community is a community with a simple lifestyle, modest, living in harmony, wisely, obeying customs and behaving wisely. Obedience in carrying out customs shows the regularity of community life which reflects the values of local wisdom in a modest life, prioritizing peace and togetherness, respect and adherence. Because according to the community trust, in Kampung Naga by carrying out the customs of ancestral heritage means respecting the ancestors. Obedience in carrying out customs is one way of maintaining local wisdom, but besides that the community also maintains it in several ways including through a teaching process, indications of leadership, religious teaching that is through ustadz and family which is direct learning from parents to their children. Then they also have prohibition or taboos that apply as a rules and constraints contained in the magic word, "*pamail*". *Pamli* is a powerful sentence that used as a guide by the Kampung Naga community contains a mandate, a testament, a prohibition, and a consequence. They believe that if the testament and the mandate that the ancestors have given are violated, it will have consequences for themselves and their families and social environment. This guide obeyed by the Kampung Naga community, so that they are very obedient to all the restrictions given to them. Therefore, the taboo in the Kampung Naga community is still carried out obediently.

Taboo, is an unwritten legal rules uphold and obey by everyone in the dragon village area. Taboo for the Naga village community to build a house if it crosses the specified boundary, taboo for them to build a house facing west or east. Therefore, in obeying and upholding the taboo they are very obedient to the rules that have been placed, where they are very obedient to the rules in the procedures for building a house, layout, direction of the house, preserving forests and the environment, carrying out prohibitions or rules in visiting certain places that are sacred in the Kampung Naga area.

These prohibitions have become a tradition adhered by the Kampung Naga community and has become so embedded in their lives, even though the community did not well know who has introduced or enforced the tradition. They only know that taboo has been carried out by their parents from previous generations. Therefore, none of them dared to violate these restrictions,

even though they did not yet know the consequences of violating the tradition because the consequences or penalties received from violations violated were not in written form but from natural law. The form of local wisdom reflected in Kampung Naga can be seen from several aspects of community life as well as through the traditions in the village because according to Darmadi (2018), states that the form of local wisdom can be seen in terms of tradition within the community from the scope of social, economy, norms developed locally such as rituals, myth, livelihood. Therefore, below is a form of realization of local wisdom in Naga village, including:

### **The form of lay out in Kampung Naga Area**

The spatial pattern in Kampung Naga is divided into two parts, namely clean area and dirty area. In a clean area, where residential area is located in the middle part of the village surrounded by a fence. Inside the clean area there are also mosques, *bale kampung* (village hall) and *bumi ageung*. *Bumi ageung* is one of the buildings that was sacred by the community because it was reputedly used to be a place where ancestors lived and not carelessly people who could enter to that place. *Kuncen* Kampung Naga also can enter if only when the event of *hajat sasih* ritual will be held. Outside the clean area is the dirty area which is cultivated land and other living buildings such as toilets, fish ponds and rice pounding place. The existence of toilets and fish ponds outside the housing area with a purpose of maintaining cleanliness in the dragon village area then if the dragon village communities pound the crop the waste of the rice (*ampas*) will be thrown into the fish pond as fish food as well as all the dirt wasted from humans is a distinct benefit for the fish of the community with the result all of that are not wasted. From here, can be seen even from these small things, the community of the village still has a very wise mind where most of people do not care, but the community in Kampung Naga still care so much, it is very illustrated that the community of the village is very wise in managing, utilizing existing resources so that there is no wasted.

The choice of location, the process in building house, direction and form as well as the material used reflects the adherence to local wisdom values. The process of building the community houses it was the hard work of the community in the form of mutual cooperation. The houses of the community are in type of stilt house, with materials used consisting of stones with function for brace house building (*tatapakan*), wood and bamboo are used for walls, pillar and floors then part of the roof top of the house uses palm fiber. All the ingredients used are natural ingredients derived from nature. This reflects that the Naga village community is very concerned about nature because the community has an opinion that if the house is destroyed it will not make the soil element to be damaged and all its resources will be easily decomposed with soil elements. Further, all existing houses must extend to the east-west direction and face to *kaler* and *kidul* (north and south), the layout of the doors in each house must be parallel should not be contrary because they believe that if the fortune comes it will not be able to come out again and also aims to be able to care for and help each other easily if the neighbors are in a difficult situation.

In addition, communities' houses should not use color paint in general except using white chalk or calcium and inside the house only consists of four rooms are the kitchen, cave room, bed room and living room without being equipped with home furniture such as chairs and tables with the aim of not differentiating from one another and also if there are guests who visit, they will get the same treatment without discrimination. This really reflects a very simple life, care to the nature and has a high social value.

## **The Form of Livelihood**

The village area in Kampung Naga is a very fertile valley so that, with the natural conditions that are owned, the communities use, utilize the land mostly to farming paddy with the result the livelihoods of the average of the community are as a farmer and it give benefit in continuing the life. like in UU no.32 of 2009 about tourism, the concept of local wisdom which is in the form of values that occur in governance of communities' life between preserve and manage neighborhood sustainability, Launtu at al., (2018) in accordance with the situation and condition.

Then, the community in farming procedures still use traditional tools and also use organic fertilizers derived from animal waste they are livestock and uses an ash from second-hand of burned wood from cooking process. Then, besides that the community also make handicrafts that utilize natural ingredients such as bamboo and wood. The handicrafts made are very diverse, such as bamboo fans (*hihid*), baskets (*boboko*), moneyboxes, ornaments, knit bags, woven bags, miniatures and others which will be displayed for sale to visitors who come. From all of these, illustrated that the community very preserve the natural resources, does not want to damage the soil elements by using non-organic fertilizers and choose to use existing resources.

## **Local Wisdom in The Form of Rituals**

Ritual is one tradition that is still inherent in the Naga village community. The community considers that carrying out rituals that have been handed down from the previous generation is one of respect and obedience to their ancestors. Rituals that are still maintained up to now include 1) Hajat sasih. Hajat Sasih is a ceremonial ritual carried out in one year six times which coincides with Islamic holidays, namely Muharram, Maulud, Jumadil-akhir, Rajab, rewah and Djulhijah.

In these months the community carried out the ritual ceremony of hajat sasih. This ritual is basically doing pilgrimage activities and cleaning up the grave of the ancestor located in the sacred forest. The purpose of this is to ask for blessings and salvation and also to strengthen the social spirit of the community because at the end of the ceremony the community will eat together. 2) the ritual before harvesting and after, which aims to determine the date for harvesting and at the end of the day after harvesting all the community in Kampung Naga eat together. 3) Marriage rituals.

Basically the marriage rituals carried out by the community are the same as the rituals carried out by the Sundanese people in general, but there are some make differ slightly, where in Kampung Naga community there are *riungan* and *anjungan* rituals. *Riungan* is a ceremony that is only attended by parents of the bride and groom, close relatives, elders, and *kuncen* while the *anjungan* is an event where the bride and groom prostrate themselves to their parents, elders, close relatives, and *kuncen*. This ritual teaches life to always socialize and respect older people. 4) mass circumcision rituals.

In this ritual people who have the event do not have to bother in take care of the need to hold a ceremony because in the mass ritual circumcision all the communities help to take care of everything. From this ritual it is illustrated that mutual cooperation and mutual ownership of each other are still sustainable. Material is not everything, the most important thing is to live in harmony, to work hand in hand with people to bring inner prosperity. The method of mutual cooperation was also carried out and described in the ritual of *hajaj sasih*, marriage and harvest. So that it can be concluded from each ritual is very depicted life that brings prosperity to the souls of all people, very social, togetherness, and high social values and with the



continuation of these rituals, this shows the character of the community in obedient and respectful the rules.

### **Simplicity and Equality**

The community of Kampung Naga do not want use an electricity for reasons of easy burning of the house materials. But, beside that the community want to keep the equality of life, the equality in the village. Based to the community opinion they worried that the entry of electricity will make the kinship relationship fade and rise social gaps between the community because, when there is an electricity in the village of course the feeling of want to have something more will emerge. The value of equality is seen in the same house structure, the same shape, in each houses only have four rooms which are cave for rice, kitchen, bed room and living room without being filled with furniture such as chairs and tables, using the same basic ingredients and then, the same lifestyle and there is no difference between people who have high position like *kuncen*, *lebe*, *punduh*, neighborhood association, citizen association with ordinary citizens.

### **Creativity**

One of the values of local wisdom possessed by the people of Kampung Naga contained in creativity, where they make handicrafts made from wood and bamboo fiber. The community able to take advantage of existing natural resources, with the result the community have a policy to use natural materials to be used in making various handicrafts such as bamboo fans (*hihid*), baskets (*boboko*), moneybox, ornaments, knit bag, woven bag, miniatures and others both for their own needs or for sale to tourists who visit to the village so that it becomes a result that has selling value so that it can support and sustain of life. like Launtu at al., (2018), local wisdom developed to maintain, support and sustain of life in accordance with the situation and condition.

## **CONCLUTION**

In Kampung Naga still thick with culture obtained from their ancestors and contains local wisdom values that arise in their activities and traditions. Local wisdom which is the wisdom of life, wisdom towards the surrounding environment reflected through governance, customary value systems, procedures or manner and special provisions in the community in this matter related to environmental protection and management. Local wisdom in Kampung Naga reflected in the culture in the form of their tradition, norm, daliliy life which is containing values that arise in the community of Kampung Naga among them are loving the environment, mutual cooperation, togetherness, simplicity and equality, social interaction, creativity, responsibility, and principled. The value of local wisdom is a positive value and must be preserved, especially in today's era where local wisdom is increasingly fading due to globalization. From the value of local wisdom can increase awareness and responsible in life. Because of that, local wisdom owned by Kampung Naga, it has the potential to become a tourist destination that has educational value, known as educational tourism or *Edu tourism*.

The risk that may be arise if kampung naga patented as tourism destination are:

1. Gradually can be influenced by foreign culture
2. Damage in the environment
3. Some of the community will feel disturbe

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**Figure 1.1 Kampung Naga area**



**Figure 2.3 Triangle Maslow Theory**



**Figure 3.5.3 Layout clean and dirty area**



**Clean area inside the fence**



Dirty area outside the fence

Figure 3.5.6 Saung Lisung & Lisung



Figure 3.5.7 Handcrafts



**Figure 3.5.11 Traditional Houses**



**Figure 3.5.12 a Traditional art *Terbang gembrung***



**Figure 3.5.12 b Angklung bareung**



**Figure 3.5.14 Prohibited forest**

