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MULTIDISCIPLINARY STUDY OF ENVIRONMENTAL ETHICS PRESERVATION BASED ON LOCAL WISDOM THROUGH TRADITIONAL AGRICULTURE OF THE KAMPUNG NAGA COMMUNITY

Erni Mulyanie*, Dede Rohmat, Iwan Setiawan, Bagja Waluya
Geography Education, Faculty of Social Science Education, Indonesia University of Education, Bandung, Indonesia

*E-mail: erni.my@upi.edu

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ABSTRACT

One of the indigenous communities in Indonesia that still practices a traditional agricultural system is the residents of Kampung Naga, Tasikmalaya. This community utilises the surrounding nature in accordance with the principle of conservation, aiming to maintain environmental sustainability for future generations. This study aims to examine environmental conservation activities and the role of local wisdom in the traditional agricultural system in Kampung Naga. A multidisciplinary approach is used to examine aspects of social geography, environmental ethics, and regional planning. The research method involves collecting primary data through observation, interviews, and documentation, complemented by a literature review. The results of the study indicate that the local wisdom of the Kampung Naga community plays a significant role in preserving the environment through a customary zoning system consisting of settlement areas, sacred forests, and agricultural land. These divisions regulate human–nature interactions that maintain ecosystem balance and sustainability. Traditional agricultural practices, supported by the *Leuit* (communal granary) and *Goah* (private granary) systems, ensure food availability and resilience in the face of crop failure or natural disturbances. This research also develops a conceptual model of environmental ethics based on local wisdom, integrating spatial management, ethical norms, and sustainable agriculture, which can be applied in other indigenous areas facing environmental challenges.

Keywords: *conservation; kampung naga; local wisdom; multidisciplinary; traditional agriculture*

INTRODUCTION

Indigenous communities play a vital role in promoting environmental sustainability through their local wisdom and traditional ecological knowledge. The World Conservation Union reports that around 80% of the world's cultures are indigenous peoples who view nature as sacred and inseparable from human existence (Negi, 2005). Recent global research underscores that indigenous ecological knowledge remains vital for addressing modern environmental

challenges. Traditional wisdom plays a crucial role in adaptive environmental management, biodiversity conservation, and sustainable land use practices (Berkes, 2021; Pretty et al., 2009; Folke et al., 2021). Integrating such community-based conservation principles with scientific approaches has been shown to strengthen resilience and ecological balance across diverse regions (Tengö et al., 2021; Kumar & Singh, 2023). This worldview promotes harmony, balance, and respect for the environmental values that have guided sustainable living for centuries.

In the Indonesian context, particularly in West Java, two well-known indigenous communities demonstrate such sustainable practices: the Kampung Naga community in Tasikmalaya Regency and the Kuta community in Ciamis Regency. Both communities share similar ecological and cultural characteristics, living simply, depending on nature, maintaining sacred, protected forests, and practising distinct traditional beliefs that differ from those of surrounding societies (Misno, 2016; Syavana Fairuzahira, W. I., 2020). However, local wisdom now faces various challenges due to the rapid advancement of technology and modernisation. The excessive adoption of modern technology without preserving traditional values leads to a transformation that threatens the existence of local wisdom (Satino et al, 2024). This situation highlights the need to reexamine how indigenous values contribute to sustainable environmental management.

Kampung Naga provides a relevant case for this inquiry. The community continues to practice traditional agriculture, manage sacred forests, and maintain environmental ethics as part of its customary laws, all of which support ecological balance and resilience. Previous studies (Purnama, S. 2021; Mulyanie & Efendi, 2023; Khosihan et al., 2024) have examined Kampung Naga's traditional culture and agriculture. However, most have focused only on socio-cultural or agricultural dimensions, without analysing the interaction between cultural practices, spatial zoning, and ecological management. For instance, Johan (2018) discussed biodiversity in traditional rice farming but did not relate it to spatial conservation planning, whereas Setiajid (2021) explored leadership roles without linking them to environmental resilience. This indicates a research gap in

understanding Kampung Naga's environmental ethics from a multidisciplinary perspective.

To address this gap, this study employs an interdisciplinary approach that combines social geography, environmental ethics, and regional planning to explain how local wisdom functions as an ethical, cultural, and spatial system for achieving sustainability. It proposes a conceptual model that links traditional agriculture, spatial management, and moral values through customary zoning, which encompasses settlements, sacred forests, and farmland that directly support environmental conservation. The study makes a theoretical contribution to environmental ethics and a practical contribution to community-based policy development and indigenous empowerment, providing a foundation for sustainable environmental management in other traditional regions of Indonesia.

MATERIALS AND METHODS

1. Research Method Approach

This study employed a multidisciplinary qualitative approach, integrating social geography, regional planning, and traditional agriculture, to explore the relationship between local wisdom, environmental ethics, and spatial organisation in Kampung Naga.

2. Research Object and Subjects

The research took place in Kampung Naga, Neglasari District, Tasikmalaya Regency, West Java, an agrarian village situated in a forested area surrounded by terraced rice fields. The subjects included traditional leaders (*Kuncen*), farmers, and community members involved in agricultural and conservation practices.

3. Research Focus

The study focused on identifying forms of local wisdom related to environmental ethics and sustainable agriculture, assessing existing challenges, and formulating a conceptual model for environmental conservation through multidisciplinary integration.

4. Data Collection Techniques

Data were collected through observations, interviews, and documentation (including photos and field notes), supplemented by literature reviews. The collection was carried out in three stages: observing settlement-environment patterns, participating in community activities, and conducting purposive interviews with key informants.

5. Data Analysis Techniques

Data were analysed using qualitative descriptive analysis (Iswahyudi et al., 2023), which involved organising and interpreting information into thematic categories that linked cultural values, environmental ethics, and spatial practices. The results formed the basis for a local wisdom–based conservation model applicable to similar indigenous contexts.

RESULTS AND DISCUSSION

Geographically, Kampung Naga is located in Neglasari District, Tasikmalaya Regency, West Java, at coordinates 7°21′37.70″ S and 107°59′32.12″ E, covering an area of about 1.5 hectares inhabited by 113 households (Salsabila & S., 2023). The community's social life reflects Sundanese philosophy, which emphasises cooperation, simplicity, and moral integrity, passed down through generations (Siregar et al., 2023).

Figure 1 shows the location and traditional settlement pattern of Kampung Naga, characterised by rows of wooden and bamboo houses with thatched roofs, neatly arranged on terraced land surrounded by rice fields and forests. This spatial layout embodies an ancestral philosophy that promotes harmony and balance with nature.

The community continues to preserve ancestral traditions, rituals, and moral values, which strengthen Kampung Naga's identity as a traditional Sundanese village and support its development as a centre of educational and cultural tourism.

1. Multidisciplinary Approach to Science

A multidisciplinary approach is a method of solving problems using perspectives from multiple related scientific fields, such as Natural Sciences (IIK), Social Sciences (IIS), or Humanities (IIH), which can be applied interchangeably (Rezaei, N., & Saghazadeh, A., 2022; Kuswandi, I., & Asmoni, A., 2023). This approach integrates various disciplinary viewpoints to achieve more comprehensive solutions.

Government Regulation Number 154 of 2014 defines a multidisciplinary approach as a research method involving at least two disciplines collaborating to address specific problems. By combining expertise from different fields, it aims to provide in-depth and holistic outcomes (Rahman et al., 2022).

The scope of multidisciplinary research is broad, encompassing diverse areas such as science and technology, social sciences and humanities, health and the environment, as well as education and psychology (Rezaei, N., & Saghazadeh, A., 2022).

This approach offers advantages in synchronisation and coordination, resulting in effective and efficient planning and implementation. Its benefits include expanding analytical perspectives beyond a single discipline, generating comprehensive solutions, and fostering innovation and creativity in theory development (Aulia et al., 2025). The key to its success lies in intensive dialogue and integration among participating disciplines, as effective collaboration produces new insights into complex issues.

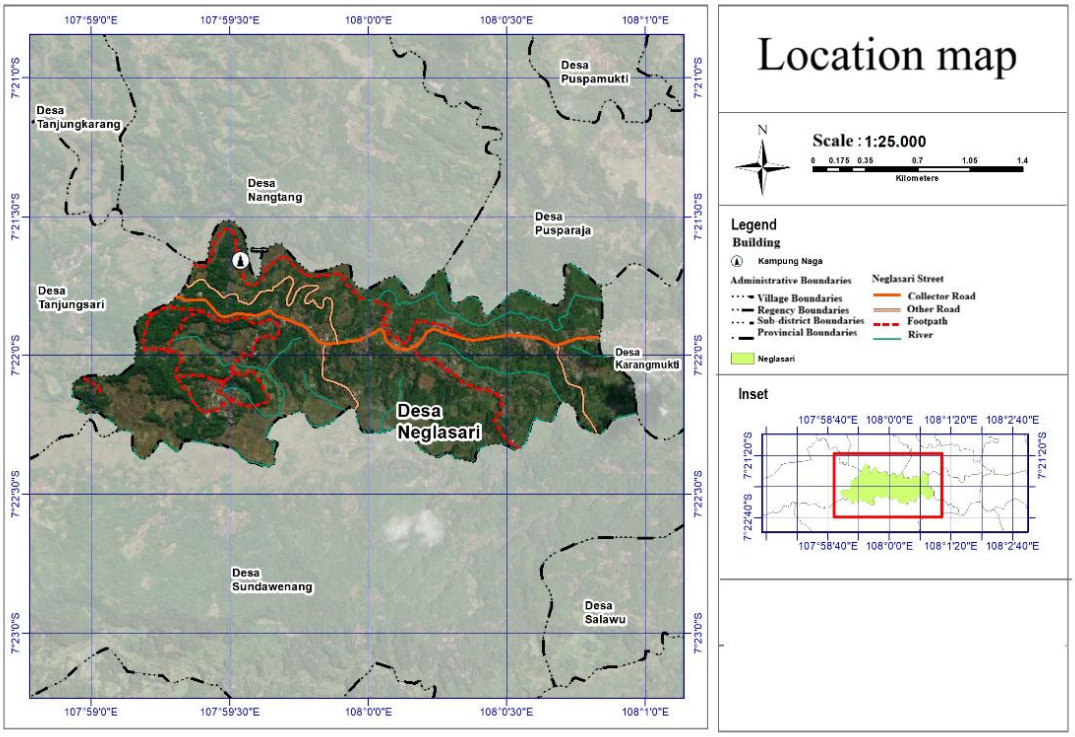

Figure 1. Map of Kampung Naga Location

Source: Field data processing, 2023

2. Environmental Conservation of Kampung Naga

Human extinction is increasingly possible due to environmental degradation caused by human activities. Nuclear war, biological and chemical warfare, and worsening global warming could threaten the continuity of life. Uncontrolled exploitation of natural resources has severely damaged

ecosystems, disrupted ecological cycles, and destroyed habitats. Issues such as global warming, the greenhouse effect, ozone depletion, melting polar ice caps, nuclear waste, pollution, and waste accumulation are rooted in environmentally irresponsible behaviour. Preventing further environmental damage requires applying environmental ethics based on local wisdom, which encompasses inherited knowledge, beliefs, and practices that enable communities to adapt to their surroundings while preserving their cultural identity (Sutrisno & Rofi'ah, 2023).

The people of Kampung Naga are a homogeneous indigenous community with strong ancestral beliefs. Their village has become both a cultural and tourism heritage site in West Java. The community's values in preserving nature and practising local wisdom offer important lessons in sustainable environmental management (Mulyanie et al., 2024).

Conceptualising the environmental ethics of Kampung Naga is essential to understanding its ecological culture. Environmental conservation in this region is grounded in ancestral values that emphasise faith, moral integrity, tolerance, and cooperation, which are passed down through family and community learning (Sarah et al., 2024). The community's environmental ethics stem from two types of ancestral heritage: tangible heritage, seen in physical practices and spatial arrangements, and intangible heritage, expressed through values, beliefs, and rituals. **Table 1** presents examples of local wisdom that illustrate how traditional knowledge serves as a practical mechanism for environmental sustainability in Kampung Naga.

Table 1. Local Sustainability in Environmental Conservation

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

Source: Mulyanie, 2023

As shown in **Table 1**, local wisdom not only serves as a traditional practice but also as an adaptive environmental strategy. These principles underscore the community's capacity to anticipate natural hazards and maintain forest sustainability through its customary norms and spiritual beliefs. The

ancestors of Kampung Naga in Tasikmalaya left a legacy of good tradition for their descendants to protect the natural environment in this village of 110 families. In the Naga community, traditional values are highly preserved; all members of the community are bound by the shackles of customs that have been passed down through generations. Environmental Preservation becomes increasingly important for the continuation of human life, following many disasters that have befallen humanity. The more eager a man is to exploit nature and treat it for his own interests, the more destructive nature becomes. Maintaining the Preservation of the natural environment is a prime example of indigenous peoples' behaviour and relationship with nature, which results in a sustainable ecosystem. Environmental Preservation of the Kampung Naga community using customary norms includes:

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

The Preservation of the environment in Kampung Naga is closely related to the principle of “building light” or maintaining the consistency of traditional house construction. The uniform form and orientation of houses are rules that must be followed by all residents and have been mutually agreed upon through customary law. These traditions reflect the belief that the architectural design of Kampung Naga houses carries ancestral wisdom intended for the well-being of future generations. According to the village kuncen (traditional leader), the architectural philosophy likens the house to the human body: the roof, made of ijuk (palm fibre), symbolises the head, the wooden structure represents the body, and the stone foundation functions as the feet. Thus, maintaining the integrity of the house symbolises caring for one’s own body and upholding ancestral respect.

House dimensions are adapted to the land size owned but must not exceed those of the main communal buildings, *Bumi Ageung*, the mosque, or *Balai Patemon* (Saepitri, 2019). Each house features two doors with distinct functions: a plain front door for guests and a woven bamboo (*anyam sasak*) door for access to the kitchen. Bedrooms are placed at the rear, and all houses are oriented north–south to face one another (Heryadi & Miftahudin, 2023).

As shown in **Figure 2**, the traditional houses of Kampung Naga exemplify harmony between cultural values and environmental adaptation. Built from natural materials such as bamboo, wood, and palm fibre thatch, the symmetrical arrangement of houses reflects the community's philosophy of balance and simplicity.

Figure 2. Traditional buildings in Kampung Naga
source: field documentation 2023

The community believes that adhering to ancestral spatial rules supports environmental stability. The settlement layout channels rainwater naturally toward the Ciwulan River, reducing flood risks, while lightweight wooden structures provide flexibility during earthquakes. Modifying ancestral designs or using modern materials is strictly forbidden, as such acts are believed to disrupt both cultural harmony and ecological balance, and in the form of buildings in the region. b. Environmental conservation with respect for sacred forest / *leuweung* areas High population growth often increases the demand for natural resources, leading to uncontrolled exploitation when not balanced by conservation awareness (Indrianeu et al., 2022). In contrast, the Kampung Naga community has long practised environmental ethics

through spatial zoning, informed by ancestral wisdom. The area is divided into three main zones: clean, dirty, and sacred areas (Mulyanie et al., 2023). The clean area is reserved for settlements and is clearly fenced; the dirty area is used for daily activities such as washing, bathing, and farming; and the sacred area is a forbidden forest (*leuweung karamat*) that outsiders are not allowed to enter.

The sacred forest serves both ecological and spiritual purposes. It is the burial site of ancestors and the symbolic centre of Kampung Naga's moral and natural balance. Within this zone stand cultural landmarks such as *Bumi Ageung* (an ancestral heirloom house), Bumi Pasolatan, and old granaries, all of which are fenced with bamboo as a sign of sanctity. Meanwhile, another forest area, known as *Hutan Larangan*, is believed to be inhabited by malevolent spirits, and any form of disturbance, such as collecting fallen branches, is strictly prohibited (Anggita et al., 2022). The people often say, "It is better to buy firewood than to pick up fallen wood from the prohibited forest."

Environmental taboos in Kampung Naga include entering or cutting trees in both the sacred forest and the prohibited forest. These customary laws serve as a powerful ecological safeguard, ensuring forest preservation, maintaining water sources, promoting oxygen production, preserving biodiversity, and promoting climate balance. Although initially rooted in ancestral reverence, these practices have become effective forms of community-based conservation. Violating these prohibitions results in severe social sanctions, including expulsion from the village (Salsabila & Jahera, 2023). The people of Kampung Naga believe that obeying these ancestral rules is crucial to maintaining harmony between humans and nature.

3. Farming Tradition of the Kampung Naga Community

The farming traditions of Kampung Naga resemble those of other agrarian communities in West Java. However, they are distinguished by their strong adherence to ancestral customs, which sustain social harmony and environmental balance (Yasri et al., 2024). Agriculture in Kampung Naga is guided by local wisdom, emphasising self-sufficiency and food security. The community cultivates traditional rice varieties such as *paré ageung* and *paré alit*, while strictly prohibiting hybrid types. Harvests are stored in communal

granaries (*leuit*) as collective reserves for times of scarcity and for traditional ceremonies.

Each cultivation stage, from *tandur* (planting) to *nyibeasan paré* (seed blessing), *ngarujak keur reuneuh* (fertility ritual), and *nyawén* (harvest), is accompanied by symbolic offerings expressing gratitude to ancestors (*karuhun*) and nature. As shown in **Figure 3**, the traditional farming landscape surrounding Kampung Naga exemplifies the harmonious interaction between agricultural practices, cultural values, and ecological sustainability. Rice is stored in the form of unhusked grain, lasting for years before milling, ensuring household food sufficiency. The existence of both *leuit* (communal) and *goah* (private granaries) reflects a resilient, community-based food system rooted in local wisdom.

Figure 3. Traditional Farming Area of Kampung Naga
Source: field documentation 2023

The Kampung Naga community maintains strict traditional prohibitions in agriculture, including a ban on planting hybrid rice varieties. Instead, they cultivate local varieties such as *paré ageung* and *paré alit* (Yasri et al., 2024). Farming is primarily aimed at self-sufficiency, ensuring that harvests can meet household needs for long periods. Rice is stored in the form of unhusked grain, which can last for years before being milled as needed.

This practice reflects the community's local wisdom in food security, where rice is stored in communal granaries (*leuit*) as a collective reserve for times of crop failure or famine, as well as for traditional and ceremonial purposes. The people of Kampung Naga also categorise rice varieties by growing season, distinguishing between *paré gede* (long-season rice) and *paré korékatan* or *paré gundil* (short-season rice). This system illustrates their adaptive agricultural knowledge and commitment to maintaining food sovereignty based on local resources.

Table 2. Types of Rice

	Rice Varieties		
No.	***Musim Gedé* (*Paré Bulu*)**	***Korékatan* (*Gundil*)**	**Characteristics / Advantages**
1.	*Lokcan*	*Salak/Ségon Konéng*	Long-stemmed, high-yielding, and resistant to flooding.
2.	*Jamlang*	*Gantang*	Medium-grain, aromatic, and adaptable to humid lowlands.
3.	*Sari Kuning*	*Bépak*	Golden colour, often used for traditional ceremonies.
4.	*Jidah Nangka*	*Goyot*	Fragrant, glutinous texture, preferred for ritual offerings.
5.	*Peuteuy*	*Gonol*	Soft texture, suitable for traditional Sundanese dishes.
6.	*Séksrék*	*Sakinah*	Early-maturing, pest-resistant, and stable yield.
7.	*Ceré*	*Régol*	Drought-tolerant and consistent production during dry seasons.
8.	*Jéngkol*	*Rana Kaya*	Dense grain with long storage life, used for local trading.
9.	*Ketan Uci*	*Peuteuy*	Sticky rice type for snacks and offerings.
10.	*Cindé*	*Bengawan*	Aromatic and symbolic in ancestral rituals.
11.		*Omas*	Early harvest, easy to cultivate manually.
12.		*Dara*	Productive short-season rice with soft texture.
13.		*Tambleng*	Grain dries quickly, ideal for long-term storage.
14.		*Warnéng*	Traditional variety, resistant to lodging.
15.		*Ketan Hideung*	Black sticky rice, high in nutrients, is used in cultural ceremonies.
16.		*Jembar*	Stable yield, grown for household consumption.
17.		*Cihérang*	Productive short-season rice, adaptable to changing weather.

Source: Research Analysis, 2023

As shown in **Table 2**, Kampung Naga farmers categorise rice into two main groups: Musim *Gedé* (*Paré Bulu*) long-season varieties, which hold cultural importance, and *Korékatan* (*Gundil*) short-season types, valued for their adaptability. This diversity exemplifies an adaptive farming system that balances productivity, tradition, and sustainability.

Local wisdom guides all agricultural activities, from selecting pest-resistant paré bulu varieties to employing ancestral soil management methods, such as composting, straw layering, and terracing on steep slopes, to prevent erosion (Nurhaliza & Purnomo, 2021). These practices reflect ecological awareness rooted in cultural heritage.

This study demonstrates that Kampung Naga's customary territorial divisions—encompassing residential zones, sacred forests, and farmland—serve as both cultural and ecological systems that sustain food security and promote environmental conservation. The findings extend previous research (Bella, 2022; Setiajid, 2021) by linking traditional leadership and spatial rules to measurable ecological benefits, including effective water regulation and sustainable farming practices.

The study's novelty lies in its multidisciplinary approach, which integrates cultural, ecological, and spatial perspectives to reveal how indigenous knowledge supports sustainable land use. These results align with recent international studies emphasising the role of local ecological knowledge in fostering resilience and climate adaptation (Pretty et al., 2009 ; Berkes, 2021; Folke et al., 2021; Tengö et al., 2021), offering Kampung Naga as a model for community-based environmental governance.

CONCLUSIONS

This study answers the research problem by demonstrating that local wisdom in Kampung Naga plays a central role in both environmental conservation and food security. The indigenous territorial system, which divides land into settlement, agricultural, and sacred zones, functions as a spatial and ethical framework that maintains ecological balance. These customary divisions not only protect forest and water resources but also regulate sustainable land use in harmony with ancestral environmental ethics.

Traditional agricultural practices further reinforce this relationship. The use of natural fertilisers, terracing (*sengkedan*), and traditional rice varieties, along with communal (*Leuit*) and private (*Goah*) granary systems, ensures long-term food security even under climate variability. These findings confirm that Kampung Naga's agricultural model represents a community-based adaptation strategy that integrates ecological sustainability with cultural continuity.

Through a multidisciplinary approach that combines cultural, ecological, and spatial perspectives, this research offers a holistic understanding of how indigenous wisdom informs sustainable living. The results contribute theoretically by expanding the discourse on environmental ethics, methodologically by applying integrative analysis across disciplines, and practically by offering a model for policy development in environmental conservation and food security for other indigenous and rural communities facing climate change challenges.

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