

## Management of Local Wisdom Values in the Sundanese Cultural Community of Kampung Naga: An Ethnographic Study in West Java, Indonesia

Nunuy Nurjanah<sup>A</sup>, Dingding Haerudin<sup>B</sup>, Yayat Sudaryat<sup>C</sup>, Haris Santosa Nugraha<sup>D</sup>, Danan Darajat<sup>E</sup>, Rostika Srijilmawati<sup>F</sup>

### Abstract

The rapid advancement of technology and unrestricted cultural exchange pose a significant threat to the preservation of local wisdom. This research aims to explore the management of local wisdom, assess its role in strengthening harmony within the Kampung Naga community, and identify methods for transmitting traditional values to maintain peace and cultural heritage. The research conducted on Kampung Naga involved a qualitative method with an ethnographic approach, and it encompassed the complete populace of the village, comprising 1,829 individuals. Qualitative data collection in ethnographic research involves gaining a profound understanding of culture, behaviour, and interactions within a specific community or social group through participatory observation, in-depth interviews, and field notes. The presentation encompasses three main aspects: First, The sustainability of natural resources and production; Second, Cultural sustainability and balance; and third, Developmental processes aimed at improving the existing quality of life. The findings indicate that residents of Kampung Naga prioritize environmental values, maintain clean and healthy lifestyles, foster spirituality, practice discipline, and exhibit strong social concern. These values embody traits such as character resilience, moral integrity, tolerance, and a spirit of cooperation all passed down to the next generation through local cultural learning within the family.

**Keywords:** *Ethnography, Local Wisdom, Kampung Naga, Culture, Heritage.*

### INTRODUCTION

Technological advancements and knowledge have enabled cultural interactions between Indonesia and other countries. However,

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<sup>A</sup>Faculty of Language and Literature Education, Universitas Pendidikan Indonesia, Bandung, Indonesia, Email: [nunuy.nurjanah@upi.edu](mailto:nunuy.nurjanah@upi.edu)

<sup>B</sup>Faculty of Language and Literature Education, Universitas Pendidikan Indonesia, Bandung, Indonesia

<sup>C</sup>Faculty of Language and Literature Education, Universitas Pendidikan Indonesia, Bandung, Indonesia

<sup>D</sup>Faculty of Language and Literature Education, Universitas Pendidikan Indonesia, Bandung, Indonesia

<sup>E</sup>Faculty of Language and Literature Education, Universitas Pendidikan Indonesia, Bandung, Indonesia

<sup>F</sup>Faculty of Language and Literature Education, Universitas Pendidikan Indonesia, Bandung, Indonesia

unrestricted cultural exchange has become a cause of concern as it threatens the preservation of local traditions (Damayanti & Nurgiyantoro, 2018). Many believe that this phenomenon challenges the sustainability of local wisdom values and, as a result, significantly impacts national preservation and globalization (Arafah & Kaharuddin, 2020). Indonesia is a country that boasts a rich and diverse culture, with villages, communities, and ethnic groups that each possess a unique identity (Dewi et al., 2018; Hernawati et al., 2022). Researchers have conducted various studies on Indonesian local wisdom, contributing to a greater understanding of the country's cultural heritage. For instance, studies have been carried out on Kalibiru and Lopati in Yogyakarta, exploring these regions' local customs and beliefs (Vitasurya, 2016). Similarly, researchers have examined the Baduy region in West Java, uncovering its unique traditions and practices (Arifiani et al., 2019). Other studies have focused on the Marsirimpa in North Sumatra, exploring the cultural practices of this region (Sibarani et al., 2020). Moreover, the Toba Batak in North Sumatra and the Dayak people in Borneo have been the research subjects, with studies delving into their respective cultures and traditions (Murhaini & Achmadi, 2021; Sibarani et al., 2021). These studies have contributed to a greater appreciation and understanding of Indonesia's diverse cultural landscape.

West Java, also called "Sunda" is the second-largest ethnic group in Indonesia, according to a study by Candramila et al. (2015). Sundanese culture is renowned for its local wisdom and diverse ethnicities, which symbolize cultural traditions passed down from previous generations to promote physical and spiritual well-being, as stated in a study by Sibarani et al. (2021). Kampung Naga is a traditional village in the Neglasari Village of Tasikmalaya Regency, West Java. It is one of the most notable ones (refer to Fig. 1). The village inhabitants strictly adhere to cultural traditions, living a simple life that is centred on local traditional wisdom (Haerudin et al., 2021). To meet their day-to-day needs, the people of Kampung Naga maintain order in their systems and natural environment, governed by customary law or Adat (Swaradesy, 2020).

Along with developments over time, concerns have emerged that there will be fundamental changes in the continuity of life in Kampung Naga. Maintaining survival in the Kampung Naga area is certainly not as smooth as the hopes of its ancestors, because this traditional area is very vulnerable to change because the people of Kampung Naga are classified as an open society. According to Lapsey and Narvaez this type of open society in Kampung Naga is integrated in attitudes and values that give rise to behavior as a unit (Fahmy et al., 2015). Customary and traditional values are considered very important in the social system (Murhaini & Achmadi, 2021). The Sundanese people of Kampung Naga have behavior that is reflected in the proverb '*someah hadé ka sémah*'. This is because they are very open to other people outside their community, mingle easily and accept strangers like people they have

known for a long time. And this behavior is one of the characteristics inherent in Sundanese people. According to Kusairi et al. (2022), behavior or character is formed by local values in social life. These local values or local wisdom values bind a community group to always comply with certain rules (Rambu Atahau et al., 2020).

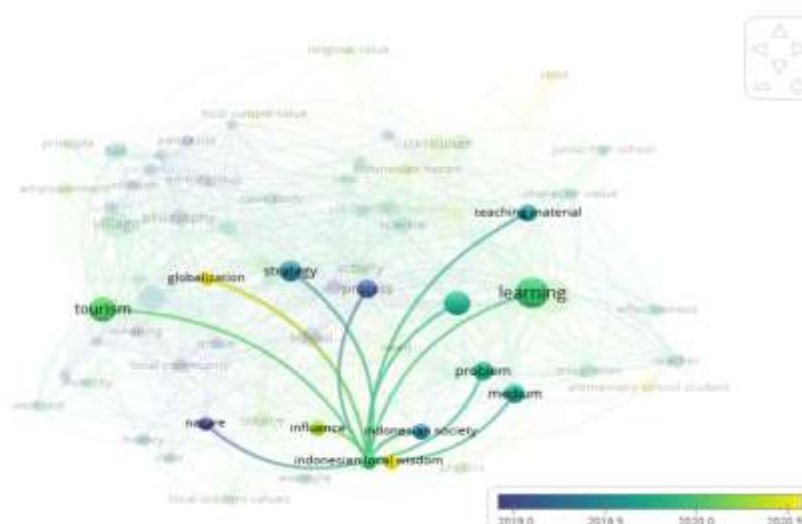


**Figure 1. Map of Kampung Naga (source: Neglasari Village Document, Salawu Subdistrict, Tasikmalaya Regency)**

Using Google Scholar's Publish or Perish v.7, we conducted a comprehensive search and discovered 990 studies pertinent to the context of local wisdom over the past ten years. After conducting a thorough analysis of the data using Vosviewer Bibliometric, we present the findings of this search in Table 1. The analysis revealed that the number of studies fluctuated over the years. Fig. 2 clearly shows a significant concentration of studies between 2019-2020, but the number of studies conducted in 2022-2023 has declined.

**Table 1. Number of Publication**

Year	Number
2013	11
2014	12
2015	27
2016	37
2017	73
2018	96
2019	172
2020	201
2021	162
2022	140
2023	59
<b>Σ</b>	<b>990</b>



**Figure 2. Overlay Visualization Bibliometric**

In the context of the research on "Management of Sundanese Cultural Local Wisdom Values in Kampung Naga," novelty arises from previous research and the lens of research methodological approaches. The engagement encompasses several aspects: firstly, despite numerous villages and communities in West Java, focusing on Kampung Naga highlights its uniqueness within the Sundanese cultural context. Secondly, ethnographic methods in this study underscores a deep and qualitative approach, allowing researchers to profoundly comprehend the community's daily lives, traditions, and cultural values. Thirdly, the focus on how the Sundanese community in Kampung Naga manages and preserves their local wisdom values emphasizes the importance of cultural preservation in the era of globalization. The research focuses on elaborating the combination of specific geographical focus, in-depth methodological approaches, and the relevance of findings to contemporary challenges in managing and preserving local culture. Furthermore, this study has practical implications for cultural preservation efforts, policy development, or local community empowerment.

## **METHOD**

This research employs a qualitative paradigm (Sedayu et al., 2022) utilising an ethnographic study approach (Escola & Escola, 2021) to delve into the preservation management of local cultural wisdom in Kampung Naga. In ethnography, the primary emphasis is on achieving a profound and contextually rich understanding of cultural or social phenomena, requiring flexible and responsive techniques and approaches tailored to the dynamic needs of the field. As per a field study conducted in 2023, researchers have found that Kampung Naga, with a population of 1,829 individuals, has successfully preserved its cultural values despite the challenges posed by globalization. The researchers are further investigating the effective management of local wisdom values in Kampung Naga. The study's participants consist of

the inhabitants of Kampung Naga, a community defined by their demographics as per the details outlined in Table 2.

**Table 2. Participant Demographics**

<b>Characteristics (Gender)</b>	<b>Sample (N)</b>
Female	1005
Male	824

In order to ensure that the studies selected for analysis align with our research objectives, we have implemented specific inclusion criteria. These criteria serve as the basis for our selection process and help us maintain the quality and relevance of our research findings. In order to ensure that the studies selected for analysis align with our research objectives, we have implemented specific inclusion criteria. These criteria serve as the basis for our selection process and help us maintain the quality and relevance of our research findings. These criteria include (a) studies utilising qualitative approaches and (b) research featuring community participation from Kampung Naga. In light of cultural values on a local scale, it is critical to recognise the importance of mapping as a tool to guide actions in response to global-level changes. Effective mapping strategies are essential to inform decision-making processes, particularly in today's complex and rapidly evolving global environment.

**Data Collection**

Qualitative data collection is a crucial component of ethnographic research, which adopts a comprehensive approach to comprehend the culture, conduct, and interactions within a specific community or social group. Qualitative data collection typically employs three primary techniques: participatory observation, one-on-one interviews, and thorough documentation of significant details. Each technique is vital in gathering and analysing qualitative data and can be adapted to meet specific research needs and objectives. Therefore, it is imperative to carefully consider the choice of technique when designing a qualitative research study.

Participatory observation is a technique where the researcher directly engages with members of the researched community, observing their activities, interactions, and daily lives (Arsal et al., 2023). Observation can take an active form (Busetto et al., 2020), such as participating in activities, or a passive form, where the researcher observes without participation (Morgan, 2022). One-on-one interviews are another valuable technique that researchers use to gain profound insights into the experiences, perspectives, and knowledge of the research topic. The researcher interviews vital informants (Gray et al., 2020) to explore their perspectives and experiences (Husband, 2020). Throughout the observation and interviews (Katz-Buonincontro & Anderson, 2020), the researcher meticulously records essential details, reflective notes, and pertinent personal observations related to the research. This approach enables the researcher to understand the community or social group under study comprehensively.

## **Data Analysis**

In ethnography (van Hulst, 2020; Murphy et al., 2021), the analysis process is iterative and often requires revisiting the field to verify or enhance one's understanding. This approach enables researchers to better comprehend the subject under study and ensures that the findings are accurate and reliable. The primary goal is to offer a comprehensive, nuanced, and contextually rich portrayal of the cultural or social phenomena under investigation. The researcher employs transcription, coding, in-depth analysis, triangulation, reflection, and interpretation (Crawley, 2020).

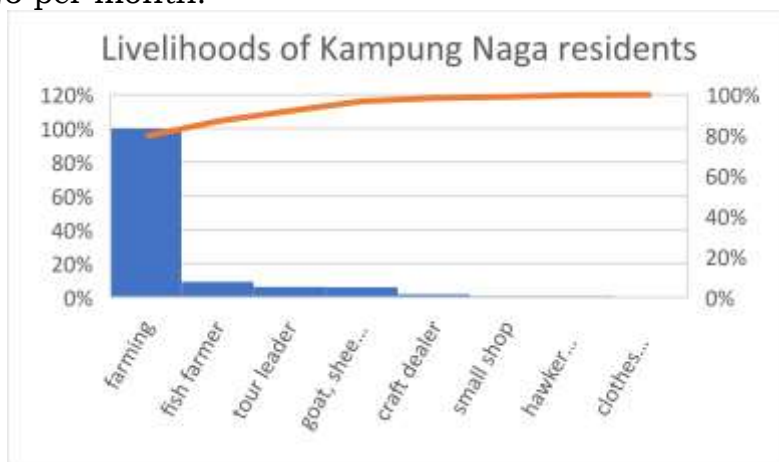
## **RESULTS AND DISCUSSIONS**

According to the National Education System Law (UUSPN) in the Ministry of National Education 2011, national education functions to develop and shape the character and civilization of a dignified nation in order to educate the nation's life, aiming to develop the potential of students to become human beings who believe and are devoted to God Almighty, have noble character, be healthy, knowledgeable, capable, creative, independent, and be a democratic and responsible citizen. This UUSPN is a solid foundation for operationally implementing cultural and national character education as a program priority for the Ministry of National Education 2010-2014, as outlined in the National Action Plan for Character Education. There, it is stated that character education is values education, character education, moral education, and character education, which aims to develop students' abilities to make good and bad decisions, maintain what is good, and realize that goodness in everyday life wholeheartedly. Education is one of the main factors in developing and improving society (Saini et al., 2021).

By UUSPN's demands, concretely this article can be used as empirical information regarding the ethnopedagogical study of Kampung Naga, which they have as a mandate from their ancestors which must be obeyed and implemented as papagon hirup (view of life) of the people of Kampung Naga. Apart from that, this study is also expected to increase knowledge about values and various local knowledge that exist in the community as a Folklore study so that scientifically it can be a solution to solve environmental problems, at least on a local scale. According to Iswinarti and Suminar (2019), problem-solving is an essential cognitive activity.

The cultural study in this paper aims to explore values because these are the essence of education. Culture facilitates society in fighting environmental obstacles and becomes a symbol of spiritual and intellectual capacity (Saefudin & Sriwiyanti, 2023; Wibawa & Awaliah, 2023) This value is in line with the goals of education, namely to humanize humans, build complete humans and form perfect human beings or complete humans. The economic situation of the people of Kampung Naga is relatively low compared to people in other surrounding villages. The primary income of the people of Kampung Naga is agricultural products, especially rice, which several goat, sheep

and fish farms then support. Even though they are 100% farming, most of the land ownership for farming is less than a quarter of a hectare, so their income is only around IDR. 100,000,- to IDR. 175,000,- or USD 6.5 to 11.26 per month.



**Figure 3. Livelihoods of Kampung Naga Residents**

The management of local wisdom in Kampung Naga is a tangible example of how communities can preserve their cultural identity while adapting to the changes of the times. Through sustained conservation efforts and innovation (Shahzad et al., 2022), Kampung Naga remains a guardian of traditions and local wisdom in Indonesia. Preserving local wisdom in the Kampung Naga community reflects a genuine commitment to safeguarding and upholding the cultural heritage passed down by previous generations. Ethnography sheds light on how the people of Kampung Naga maintain and practice their local wisdom and customary traditions in their daily lives, encompassing rituals, ceremonies, and traditional procedures (Zhou et al., 2021). Local wisdom can be a foundation for harnessing social capital that supports human resources (Zuhri et al., 2019; Jameaba, 2022; Parsaulian et al., 2023).



(a)



(b)

**Figure 4. (a) Entrance Gate and Settlement Patterns of Kampung Naga and (b) Rice Pounding Process in a "Lisung" (front) and subsequent winnowing in a bamboo tray ("Nyiru")**

The research findings illustrate the social structure and organization of the Kampung Naga community, encompassing elements such as the family system, social hierarchy, and gender roles within the

village community. Figure 4 depicts the simplicity of the structures and settlement patterns at the entrance gate of Kampung Naga. Furthermore, the image highlights that the local people still carry out all the traditional processes of rice pounding in a "Lisung" (front) and winnowing in a bamboo tray ("Nyiru"). The Kampung Naga community's life patterns and values/character content are presented in Table 3 and categorized into three groups: cultural values and traditions, lifestyle and environmental practices, and family and education dynamics. This classification aims to provide a structured view based on thematic similarities within the presented cultural aspects (Zherdev et al., 2021). This uniqueness is attributed to sociological wisdom being a distinctive social process (Rooney & McKenna, 2008; Hanafiah, 2018). Despite leading a modest life with few material desires, the invaluable cultural heritage within the community distinguishes them beyond material possessions.

**Table 3. Investigation of Local Wisdom Values**

No.	Kampung Naga Behavioral Patterns	Value/Character Content
<b>Group 1: Cultural Values and Traditions</b>		
1	Kuncen's role in passing on cultural values in Kampung Naga is simply to be an example for them. In other words, He provides a good example as a public figure who is celebrated. All types of inheritance are carried out verbally in accordance with the method taught to him by previous generations. Apart from verbally, cultivating cultural values is also demonstrated through Kuncen's good daily attitudes and behavior which can be emulated by all members of the community.	Providing examples/role models (modeling strategy)
2	All the rules that apply are verbal in nature, none of which are written, with the applicable customary law, just the word <i>pamali</i> is enough, the residents of Kampung Naga will follow and obey.	Obedience to the leader
3	These traditional values are simplicity, obedience to ancestral customs, and a sense of connection to relatives who come from the same forerunner or ancestor.	Simplicity, obedience, and social care
4	Traditions related to morals and social ethics that have been passed down from their ancestors generally take the form of speech containing rules. The people of Kampung Naga call it <i>pikukuh</i> . <i>Pikukuh</i> is a guide to daily life and is also a social ethic	Ethical
5	Phrases related to social ethics and obedience to the government such as: <i>panyaur gancang temonan</i>	Responsibility, obedience to the leader

No.	Kampung Naga Behavioral Patterns	Value/Character Content
	<i>paréntah gancang lakonan</i> <i>pamundut gancang eusian</i>	
6	<p>In Kampung Naga community, there is no special education in teaching equipment and technology. They teach it all through daily practice. The cultivation of cultural and moral values in Kampung Naga community is always through proverbs, whether proverbs from parents or neighbors and relatives.</p> <p>For example, when kite season arrives. The children of Kampung Naga never buy kites from outside stalls, or do not buy ready-made kites. In accordance with their teachings "Make the best use of nature", "live independently"</p>	Obedience, responsibility, independence, hard work
7	<p>Now that modern information technology has entered Kampung Naga, parents educate their children by reminding them of their traditions. Children are reminded that they can only watch good television broadcasts. When watching television, parents always accompany their children and always remind them of what they have to do by watching life outside on their television.</p>	Ethical, moral, responsible
8	<p>The inheritance of the traditional values of Kampung Naga community in family education practices is the instillation of cultural values as a mandate from their ancestors which must be obeyed and carried out with all seriousness. The development of Kampung Naga cultural values, apart from being related to personality development, is also related to harmonious interactions with the people around them. Values are cultivated within oneself, so that children become individuals who are committed to their cultural traditions, and they are aware that humans are always bound by the values and norms of the society they live.</p>	Cultural adherence
9	<p>Inheriting values is intended so that children can avoid conflict, filter negative values from outside and prevent value distortion. The family as an agent of cultural inheritance, functions to foster cultural values and customs, so that the culture can be understood, believed and implemented</p>	Cultural adherence

No.	Kampung Naga Behavioral Patterns	Value/Character Content
10	Family education that has been going on for generations makes the people of Kampung Naga " <i>nyakola</i> " even though they don't go to school.	Ethical, cultural
11	Their way of thinking was formed by themselves, a polite attitude in language and behavior, an attitude of mutual respect, an attitude of mutual cooperation which made their family so close and harmonious.	Ethical, cultural, moral
12	An attitude of mutual tolerance creates harmony in life and self-awareness that we are creatures created by God who were created at the same time as other creatures. They believe that if we never disturb or damage them, the creatures around us will also take care of us and will not bring disaster.	Social care, religious
<b>Group 2: Lifestyle and Environmental Practices</b>		
1	When building a house, the people of Kampung Naga don't need to think about who will do the work. Because the people of Kampung Naga still have a strong sense of solidarity, mutual cooperation and helping each other	Worked together
2	Another advantage of a booth made of <i>bilik</i> woven is that it allows light to enter. Because there are gaps between the woven segments, light can enter the house. Sunlight is very good and has great benefits	Healthy lifestyles
3	Kapur berfungsi untuk dijadikan lapisan dinding. Karena dinding terbuat dari anyaman bambu atau <i>bilik</i> , dinding harus dilulasi atau dilapisi oleh kapur agar lebih awet, karena kapur bisa mencegah rayap atau binatang yang biasa merusak <i>bilik</i> . Lime functions as a wall layer. Because the walls are made of woven bamboo or <i>bilik</i> , the walls must be insulated or coated with lime to make them more durable, because lime can prevent termites or animals that usually damage <i>bilik</i> .	Clean and healthy lifestyle
4	Because they use a stove or <i>hawu</i> in their cooking activities, a roof made of palm fiber can speed up the smoke coming out of their house. If you use roof tiles, it will slow down the process of emitting smoke from the	Simple science and technology oriented

No.	Kampung Naga Behavioral Patterns	Value/Character Content
	house, and maybe if you use roof tiles, they will change them very often, especially the tiles in their kitchen, because perhaps the smoke released from the stove is hot, which can cause the tiles to split easily.	
5	Next to the kitchen door, there is a <i>pérélék</i> or place made of bamboo which functions to store donated rice.	Social care
6	They can afford a colored television, but if they use a color television, the television can only last for three days, while the battery must be charged outside the village for three days and three nights. Black and white televisions can last for 20-25 days.	Simplicity
7	They also realize the importance of television. The main function is to watch the news. For example, when facing Eid al-Fitr or fasting month. Even though they have traditional leaders, in determining the first day of fasting and the day of Eid al-Fitr, they still follow government decisions.	Dynamic development, obedience to leaders
8	They can't watch all television shows. They only watch television programs that will bring benefits to them. If there is a television program that contains bad teachings, especially for children, they should not watch it. Some people think that the presence of television will have a negative influence, especially children. If there is television, it is feared that children will be lazy about going <i>ngaji</i> and going to school, and they are afraid that their social interactions and clothing will imitate what they watch on television.	Ethical, civilized, cultured, moral
9	The cellphone also functions as a tool for communication with the village midwife. If someone gives birth or is sick, and it is not possible to take them outside Kampung Naga, they can call the village midwife to immediately help them	Dynamic development
10	However, if someone gives birth and has time to be taken to a midwife's practical place, they choose to visit the midwife's place, even though they have to be carried/carried using <i>samping</i>	Tough
11	The main reason they use eating and drinking utensils made of glass or <i>beling</i> is	Developing dynamically, simple

No.	Kampung Naga Behavioral Patterns	Value/Character Content
	because they are often visited by outsiders, and quite a few of them also like to stay at Naga Community's house. They understand that <i>hawu</i> is a cooking stove made of clay that they make themselves. But if you want it to last a long time, <i>hawu</i> is made from ordinary soil mixed with coconut fiber. <i>Hawu</i> , which is made from soil, will not generate heat.	science and technology oriented
12	Kerosene stoves are a modern technology that has entered and is used by the people of Kampung Naga. Not all residents of Kampung Naga have these stoves, because kerosene stoves are used when the rainy season comes.	Developing dynamically
13	For every harvest, the residents of Kampung Naga must donate a small portion of their rice for public purposes, for example for traditional ceremonies, and if a resident dies, the rice is taken from the public rice barn.	Social care
14	According to their opinion, the use of modern technology in farming such as tractors will damage and hurt the soil.	Environmental care
15	If the rainy season comes and the wood or bamboo fuel gets wet, they can use a kerosene stove.	Developing dinamicly
16	The residents of Kampung Naga do not agree with the term natural disaster, because nature cannot possibly cause a disaster if humans can take good care of it, it is not a natural disaster that occurs but a moral disaster.	Enviromental care
17	With the concept of living with nature, they claim that living in harmony with nature is very calm and peaceful, there is not much conflict, humans and humans are peaceful, humans and nature are safe, humans and their creator are eternal.	Cares about the environment, religious
18	Always remember "you can live a stylish life, as long as you don't forget your lifestyle"	Cultured, simplicity
<b>Group 3: Family and Education Dynamics</b>		
1	Four principles of life for the people of Kampung Naga, which must be instilled from generation to generation to their children and grandchildren. The four principles of life are: 1) Must not have excessive assets;	Simplicity, obedience to leaders, social care

No.	Kampung Naga Behavioral Patterns	Value/Character Content
	2) Obey the leader; 3) Safety; 4) Protect the descendants of Kampung Naga	
2	The first principle of life means that the people of Kampung Naga must live simply, not be tempted by worldly life which only promises temporary pleasure, because if people are tempted by wealth it will lead to the darkness, which will result in forgetting the provisions of religion and religion itself.	Simplicity
3	The second principle of life, in accordance with the ancestral mandate contained in the expression; <i>“Panyaur gancang temonan, paréntah gancang lakonan, paménta gancang caosan”</i> , which means that the people of Kampung Naga must be obedient and obey the leaders both in terms of tradition and government.	Obedient toward the leader
4	The third principle of life, which means that human safety is determined by oneself, the saying goes <i>“melak cabé moal jadi bonténg, melak hadé moal jadi goréng”</i> , which means that if we do good things it will not give birth to bad things. The descendants of Kampung Naga must have a yielding nature in facing various problems in social life, with this attitude they will achieve salvation in the sense of giving in to win.	Responsibility social care
5	The fourth principle of life, contains the meaning that fellow descendants of Kampung Naga mus <i>“ngajaga ngariksa, sapapait samamanis, sabagja sacilaka, hirup silih titipkeun nya diri”</i> , which means that life must protect and supervise each other, always maintain togetherness and mutual cooperation, and love each other, and uphold the descendants of Kampung Naga, both those who live in Kampung Naga and those who live outside Kampung Naga.	Social care
6	The implementation of the educational function in the family is implemented in the activities of planting and fostering the cultural values of Kampung Naga. Parents realize that the family, as an informal educational institution, has the task of educating children as members of society to	Responsibility

No.	Kampung Naga Behavioral Patterns	Value/Character Content
	make them good citizens. The success of parents as educators will bring to a good generation. In the parents' view, a good human being is an ideal human being, who is able to live independently, obeying the customary rules, values, norms and morals of society.	
7	The religion of the people of Kampung Naga is Islam, they do not admit that they have converted to Islam, but what they really hope is that Islam will get into them.	Religious

The table illustrates that the people of Kampung Naga uphold values related to environmental care, maintaining a clean and healthy lifestyle, religious principles, discipline, and a strong sense of social care, characterized by virtues such as noble character, morals, tolerance, and cooperation. These values are transmitted to subsequent generations through modelling strategies. They represent the core values and character traits outlined by the Ministry of National Education in 2011, per the Character Education Guidelines. Additionally, as revealed in interviews, the community embraces values such as simplicity, obedience, and a sense of connectedness with relatives.

In rapid globalization and modernization, preserving and developing local wisdom in Kampung Naga is a crucial example of how communities can integrate traditional values with contemporary challenges and opportunities, maintaining harmony between cultural heritage and sustainable development. Research on the management of local wisdom in the Kampung Naga community carries numerous social implications that can influence the understanding, respect, and preservation of traditional culture. This research can positively contribute to sustainable economic development, community empowerment, and regional cultural preservation. Considering these social implications, the study on managing local wisdom in the Kampung Naga community provides academic insights. It holds significant practical impacts in supporting the preservation and development of traditional culture in the contemporary era.

Examining the findings on the management and preservation of local culture in Kampung Naga and connecting them with contemporary challenges reveals several relevancies that underscore the importance of efforts in preserving and managing local wisdom. Further, certain aspects of managing the local wisdom in the Kampung Naga community can be explained. Cross-cultural values can be used as a catalyst for seeking equality or resisting domination and as motivation for sharing joy with others. This perspective arises from the often overlooked life patterns in local communities in international cross-cultural (Maldonado & Lazrus, 2019; Moeis et al., 2022).



**Figure 5. (a) Mr. Maun, the Traditional Craftsman (Punduh Adat), Producing Various Crafts Such as Knives, Saws, Bedogs, and Handicrafts Made from Wood and Coconut Shells (b) Kang Ijad One of the Domestic Tour Guides in Kampung Naga.**

The adaptation of life by the residents of Kampung Naga in the face of external social challenges and diverse technological advancements is evident. Based on observations, several steps have been taken by the residents of Kampung Naga: Firstly, one of the primary responses of the residents to external influences is to strengthen cultural preservation efforts. They maintain rituals, traditional ceremonies, and customary procedures as forms of identity and community pride. Secondly, residents of Kampung Naga recognize the importance of education in preserving local wisdom. Therefore, they impart cultural values and traditions to the younger generation through informal education and community programs. Thirdly, in anticipation of the potential negative impacts of tourism, residents of Kampung Naga are developing a sustainable ecotourism model. They promote responsible tourism that respects cultural integrity and the environment (as indicated in Figure 5, where residents engage in livelihoods as tour leaders and sell items that can be purchased by external visitors). Lastly, to garner support for cultural preservation and local economic development, residents of Kampung Naga collaborate with various stakeholders, including the government, non-governmental organizations, and educational institutions (as demonstrated by Kampung Naga's open access to cultural research studies).

## **CONCLUSION**

Character education comprises character and moral education, contributing to an individual's character development. It is an initiative to formulate an educational concept aimed at enhancing students' abilities to discern between good and bad, intending to incorporate these positive values into their daily lives. This article holds significance as it provides empirical information on the ethnopedagogical study of Kampung Naga. It conveys ancestral messages that the Kampung Naga community must embrace as a way of life. Furthermore, the article imparts additional knowledge to readers regarding the local values and

wisdom of the Kampung Naga community, drawing from studies such as folklore. It also addresses solutions to environmental issues, primarily on a local scale.

The findings on the management and preservation of local culture in Kampung Naga offer valuable insights and lessons for contemporary challenges in preserving cultural diversity and the environment amid the pressures of globalization and modernization. The research results reflect how the Kampung Naga community adapts to social, economic, and environmental changes and their strategies to maintain their identity and local wisdom. This research underscores the importance of managing and preserving local wisdom in Kampung Naga as a key aspect of cultural identity and social harmony, with indicators such as the community's high environmental awareness, sustainable practices in utilizing natural resources, and efforts to maintain ecological balance.

The local wisdom in Kampung Naga reflects cultural diversity and tolerance, promoting respect and appreciation for individual and group differences and uniqueness. The research highlights strategies for passing down traditional values to the younger generation in Kampung Naga through educational models that involve active participation in community activities and customary rituals.

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