

CONTROLLING THE ENVIRONMENTAL CRISIS THROUGH THE LOCAL WISDOM APPROACH OF KAMPUNG NAGA FROM AN ISLAMIC PERSPECTIVE

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ABSTRACT

The environmental crisis caused by modernization and the exploitation of natural resources calls for alternative approaches to sustainable ecosystem management. One approach that has endured to this day is the local wisdom of indigenous communities. The Naga Traditional Village in Tasikmalaya, West Java, is an example of a community that has been able to maintain environmental balance through a cultural value system integrated with Islamic teachings. Traditions of taboos, Sundanese proverbs, and customary practices passed down through generations form the ethical foundation for maintaining a harmonious relationship between humans, nature, and God. This study aims to analyze the forms of local wisdom of the Naga Village community in environmental management and to examine its integration with Islamic values in building ecological ethics and character education. This study uses a qualitative approach with a descriptive-analytical method. The data was obtained through a literature review, observations of community cultural practices, and an analysis of traditional values, Sundanese proverbs, and the spatial management system in place in Kampung Naga. The research findings indicate that the concept of pamali functions as a social and spiritual mechanism for preserving the ecosystem. The territorial zoning system, comprising sacred, clean, and unclean areas, along with customary rules regarding the use of forests and water sources, creates a pattern of sustainable environmental management. These values are reinforced by Islamic principles such as khalifah fil ardh, ihsan, and qana'ah, which emphasize human responsibility toward nature. These findings enrich the study of Islamic eco-theology by demonstrating that local wisdom can serve as a tangible form of religion-based environmental ethics integrated into community cultural practices. The local wisdom model of Kampung Naga can serve as a reference for the development of environment-based character education, community-based conservation policies, and contributions toward achieving the Sustainable Development Goals, particularly quality education, climate action, and the protection of terrestrial ecosystems.

Keywords: Local Wisdom, Taboos, Islamic Environmental Ethics, Integration of Islam, Sustainable Development Goals.



ABSTRAK

Krisis lingkungan yang terjadi akibat modernisasi dan eksploitasi sumber daya alam menuntut adanya pendekatan alternatif dalam pengelolaan ekosistem yang berkelanjutan. Salah satu pendekatan yang masih bertahan hingga saat ini adalah kearifan lokal masyarakat adat. Kampung Adat Naga di Tasikmalaya, Jawa Barat, merupakan contoh komunitas yang mampu mempertahankan keseimbangan lingkungan melalui sistem nilai budaya yang terintegrasi dengan ajaran Islam. Tradisi pamali, pepatah Sunda, serta praktik adat yang diwariskan secara turun-temurun menjadi landasan etika dalam menjaga hubungan harmonis antara manusia, alam, dan Tuhan. Penelitian ini bertujuan untuk menganalisis bentuk kearifan lokal masyarakat Kampung Naga dalam pengelolaan lingkungan serta mengkaji integrasinya dengan nilai-nilai Islam dalam membangun etika ekologis dan pendidikan karakter. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif-analitis. Data diperoleh melalui studi literatur, observasi terhadap praktik budaya masyarakat, serta analisis terhadap nilai-nilai adat, pepatah Sunda, dan sistem pengelolaan ruang yang berlaku di Kampung Naga. Hasil penelitian menunjukkan bahwa konsep pamali berfungsi sebagai mekanisme sosial dan spiritual dalam menjaga kelestarian ekosistem. Sistem zonasi wilayah yang terdiri dari area suci, area bersih, dan area kotor, serta aturan adat terkait pemanfaatan hutan dan sumber air menciptakan pola pengelolaan lingkungan yang berkelanjutan. Nilai-nilai tersebut diperkuat oleh prinsip Islam seperti khalifah fil ardh, ihsan, dan qana'ah yang menekankan tanggung jawab manusia terhadap alam. Temuan ini memperkaya kajian ekoteologi Islam dengan menunjukkan bahwa kearifan lokal dapat menjadi bentuk nyata etika lingkungan berbasis agama yang terintegrasi dalam praktik budaya masyarakat. Model kearifan lokal Kampung Naga dapat dijadikan rujukan dalam pengembangan pendidikan karakter berbasis lingkungan, kebijakan konservasi berbasis masyarakat, serta kontribusi terhadap pencapaian Sustainable Development Goals, khususnya pendidikan berkualitas, aksi iklim, dan perlindungan ekosistem darat.

Kata Kunci: Kearifan Lokal, Pamali, Etika Lingkungan Islam, Integrasi Islam, Sustainable Development Goals.

A. INTRODUCTION

Global warming, global boiling (Guterres, 2023), massive deforestation, mismatched land-use patterns and spatial planning, rising air and water pollution, and the depletion of energy resources and biodiversity represent the peak of the current environmental crisis. Some indicators that



can measure the environmental crisis include rising global average temperatures, with 2025 recorded as the third-hottest year in weather history (Earth, 2025). The problems occurring form an unbroken cycle, cumulatively linked to past situations. This signals an unceasing progression of the disaster cycle. The significant impacts of this phenomenon affect all aspects of human life.

The worsening climate crisis is linked to the problem of deforestation, which continues to cause severe damage. Deforestation surged throughout 2025 to 283,803 hectares, an area nearly equivalent to that of the Special Capital Region of Jakarta (<https://industri.kontan.co.id/news/deforestasi-2025-tembus-283803-hektare-walhi-soroti-arrah-pembangunan-era-prabowo>, 2026). The increase in forest destruction caused by land conversion is driven by fairly aggressive economic motivations. Indonesia's development orientation is centered on an economic development axis. The country's focus is on achieving a significant economic growth target of 8% in the government's planning (<https://industri.kontan.co.id/news/deforestasi-2025-tembus-283803-hektare-walhi-soroti-arrah-pembangunan-era-prabowo>, 2026). Natural resources serve as the backbone for achieving these economic targets (Ministry of Environment, 2024). This approach, which ties development patterns to natural resources, risks exacerbating environmental degradation issues.

Environmental damage resulting from efforts to boost the national economy contributes to the emergence of a pattern of ecological disasters. Some of the most direct consequences of ecosystem degradation have a ripple effect on human life and well-being. The issue of declining ecological quality poses not only physical threats but also moral ones, as it can shift the paradigm from exploitation to sustainable harmony. The risk is significant if the issue involves a paradigm shift, as it can be fundamental



and permanent. Efforts are needed to address and minimize the high potential for environmental or ecosystem crises. A framework and regulations that prioritize the ecological ecosystem restoration sector are required. All stakeholders, both the government and the public, can work together to maintain and build a systematic environmental ethics framework for widespread implementation.

Amid this ecological crisis, it is crucial to have relevant and comprehensive solutions that serve as a philosophical foundation. Ecology-based character education has become an urgent need that can be implemented preventively. Education does not merely shape character cognitively and convey scientific knowledge; rather, it aims to foster attitudes and values that build a positive sense of self. Character education can support the development of individuals who understand what is good (Knowing the good), love what is good (desiring the good), and do what is good (doing the good) (Lickona, 2012). In principle, character education does not merely address concepts of right or wrong but creates conditioning and habituation regarding goodness that can foster a positive image within society. A society with good character is characterized by moral and ethical standards that are consistent in how individuals treat themselves and their environment. From an Islamic perspective, it is written in the Holy Quran (QS. Ar-Rum: 41), which states: “Corruption has appeared on land and sea because of what people’s hands have wrought; so that Allah may let them taste some of the consequences of their deeds, so that they may return (to the right path).” The correlation between the concept of ecology-based character education and the sacred verses of the Quran lies in the emphasis on the causes of the crisis on Earth resulting from human intervention. Ecology-based education plays a highly strategic role in integrating the concepts of tawhid, khalifah fil ardhi, and environmental ethics to foster character that is mindful of the balance of nature.



In fact, the approach of local wisdom has emerged as a crucial and contextually relevant solution that is quite effective in combating environmental crises. Ecological local wisdom within an ecosystem is the most significant manifestation of the philosophical framework that serves as the traditional knowledge passed down through generations by indigenous communities, presenting a time-tested model of harmony between humans and nature. There are many diverse indigenous communities that remain active and committed to preserving the well-being and ecological integrity of ecosystems—such as protecting forests and natural resources through sustainable traditional practices. This serves as a distinctive element that cannot be replicated and is superior to interventions by modern culture.

Local wisdom serves as a binding social and ethical norm, preventing the exploitation of nature through age-old prohibitions (Koentjaraningrat, 1985). Local wisdom, as an “entity that determines the dignity of the community,” supports this, where customary practices serve as a guide for living in harmony with nature (Geert, 1973). In Indonesia, examples of local wisdom such as those found in West Java (Kampung Naga) demonstrate their contribution to conservation, such as the zoning of sacred forests and community cooperation, which protect ecosystems more effectively than formal regulations (Iskandar & Ellen, 2014).

The traditional village of Naga, Tasikmalaya, West Java, maintains high forest cover through protected and sacred forests, preserving clear springs, cool air, and landslide-free terrain, as well as an exclusive spatial layout divided into various well-organized and ideal zones. Pamali traditional prohibitions such as entering forbidden forests or damaging sacred trees function as a form of social control based on magical taboos, with traditional sanctions ranging up to calamity if violated, integrated with Islamic values regarding respect for God’s creation. Ethnographic research confirms that



pamali restricts housing development and forest exploitation, making Naga Village a model of sustainable spatial and regional planning.

This approach aligns with the SDGs, particularly SDG 13 (Climate Action), SDG 15 (Life on Land), and SDG 4 (Quality Education). In Kampung Naga, taboos and traditional forms of communication—such as mutual support, mutual care, and mutual nurturing—have achieved zero shortages of food, water, or energy, supporting global targets through local wisdom. This wisdom contributes to the SDGs in a bottom-up manner, such as through forest conservation that exceeds the national moratorium.

Nevertheless, challenges remain: modernization is eroding local wisdom, there is a lack of scientific documentation, and there is insufficient integration with national policies. Therefore, the research questions are: (1) How does the phenomenon of pamali in Kampung Naga, as local wisdom from an Islamic perspective, contribute to combating the environmental crisis? (2) To what extent is ecological character education based on pamali relevant to the SDGs in this context?

The study aims to: (1) Analyze the mechanism of pamali as an Islamic ecological instrument in Kampung Naga, supported by data on deforestation and forest cover; (2) Develop a hybrid ecological education framework (ecopedagogy-local wisdom-Islam) for national replication, in line with the SDGs.

B. METHODS

The research process adopted a qualitative approach with a specific design—namely, ethnography with a case study—to examine in depth the phenomenon of ecological policies, including the concept of pamali for preserving the ecosystem from an Islamic perspective, aimed at combating the environmental crisis in Kampung Naga (Creswell, 2014). This research approach was chosen based on several considerations regarding its suitability for obtaining more in-depth data. The strategy employed in this



study was to explore the role of concrete actions taken by the community of Kampung Naga in applying an environmental ethics system from an Islamic perspective in their daily lives (Spradley, 1980). The researcher captures a more contextual understanding of culture and connects it to global ecological issues such as deforestation and the Sustainable Development Goals from an Islamic perspective (Foltz, Denny & Baharuddin, 2003).

The research was conducted to explore in depth the culture of the indigenous community in Kampung Naga through direct, naturalistic observation. The direct observation process aimed to provide a “thick description” to interpret the layers of symbolic meaning within local practices, such as the concepts of Pamali and Azaz Tritangtu in environmental management (Geertz, 1973). This study is interpreted as a single, highly representative case that enables a holistic analysis of the interplay between human interaction and nature grounded in Islamic values (khalifah fil ardhi). Flexibility is inherent in the execution of this research in uncovering the many veils and layered dynamics hidden within expressions, behaviors, and human treatment of ecosystems—such as the erosion of traditional wisdom due to modernization—which are difficult to reveal through quantitative methods (Hymes, 1974).

The research was conducted in the traditional village of Naga, specifically in Neglasari Village, Salawu Subdistrict, Tasikmalaya Regency, West Java. Naga Village is located in the Ciwulan River valley, covering an area of approximately 4 km² and home to a population of 300–400 people (BPS, 2025). The location was selected due to the success of the indigenous community of Naga Village in preserving and maintaining sustainable ecosystem management without degrading traditional knowledge or the environment. This area is situated within a modernized urban agglomeration yet still maintains order in ecological management.



Data collection was conducted to obtain primary data using four triangulation techniques to ensure validity, which were then cross-referenced with secondary data from relevant literature. The first technique was participatory observation, in which the researcher lived at the research site for a period of time. The researcher actively participated in and experienced cultural activities alongside the Naga community, such as mutual aid, environmental management, cleaning the river, entering the sacred forest with the permission of the guardian, and witnessing taboo rituals such as traditional prohibitions. The participatory model was implemented through descriptive, focused, and selective stages, while also documenting non-verbal elements such as expressions during cultural rituals (Spradley, 1980).

Another data collection method was conducted in a semi-formal manner through interviews with traditional leaders of Kampung Naga. Semi-structured in-depth interviews with several key informants, including the Kuncen, elders, and Panduh (traditional guardians), were conducted using purposive sampling. Many of the questions asked related to traditional practices linked to an Islamic perspective (QS. Ar-Rum:41) and were audio-recorded with informed consent.

To reinforce the findings, data collection is supplemented by the gathering of cultural documentation. This collection involves managing physical artifacts such as various ancient manuscripts on the Pamali concept, bone artifacts, documentation of the Kampung Naga area, land cover maps, spatial planning patterns, and recordings of traditional practices. This cultural documentation is intended for the visual analysis phase to support other data, such as deciphering symbols as the ecological identity of the Kampung Naga community (Barthes, 1957).

The final stage of data collection involved a literature review. This stage was conducted by analyzing secondary sources such as relevant documents



(the 2025 Tasikmalaya BPS report), ethnographic journals on the Kampung Naga community, and texts on ecological Islam (Creswell, 2014).

The data collected in the field was well-managed and structured to ensure stability, consistency, and validity. The data was analyzed through the stages of data reduction, data display, and verification of conclusions to align with ethnography in the interpretation of Islam-based culture (Miles & Huberman, 1994). The first step involved filtering the raw data into relevant units of analysis to eliminate redundancy and preserve the essence of the Kampung Naga context. The reduced data was organized into main themes using thematic analysis with the following analytical approaches: (1) ecological Pamali mechanisms (forbidden forests vs. deforestation), (2) Islamic integration (caliphate vs. SDG 15), and (3) character education through traditional practices and rituals (Braun & Clarke, 2006). Once the data has been processed in a structured manner, a thematic synthesis can be conducted using eco-pedagogical theory (Misiaszek, 2020) to connect rituals with ecological education. Member checking was performed through informant validation to ensure accurate interpretation of the local Islamic perspective.

C. RESULTS AND DISCUSSION

The consistency of the spatial planning system can serve as a benchmark for the preservation of various ecosystem elements amid the transition to modernization. Every region holds great potential for shaping patterns of regional development. This must be grounded in cohesive principles that maintain these patterns without excessive development that could lead to a decline in ecological and ecosystem quality. Many regions have experienced changes in conditions due to development that fails to maintain the natural consistency of the original region. One area that remains well-preserved in terms of regional

management during the era of modernization is the Naga Traditional Village in Tasikmalaya.

The indigenous community of Kampung Naga in Tasikmalaya, West Java Province, adheres to a way of life deeply rooted in noble traditions. The people of Kampung Naga enrich their resilience within the environment through local wisdom and the tradition of pamali (sacred customary prohibitions), which is closely integrated with Islamic teachings, thereby fostering harmony between Sundanese culture, the ecosystem, and faith in God. This philosophy is actualized in various customary practices and rituals that encourage self-reflection as a community living in harmony with all elements of nature and serving as Khalifah Fil Ardh (God's vicegerents on Earth), in accordance with Quranic verse Al-Baqarah: 30, which states: "Remember when your Lord said to the angels, 'I am going to place a vicegerent on the earth.'"

The local wisdom of the community in Kampung Naga is manifested in various forms, including oral traditions, activities, proverbs, environmental management, and customs. This philosophy has been established and deeply rooted for generations, becoming a strong and ideal character that is integrated with Islamic teachings in offering a perspective on the signs of Allah's power. The entire community lives in harmony in their daily lives, guided by the trust to avoid causing corruption on Earth (Fasad Fil Ardh).

The manifestation of Islam-based local wisdom that shapes a character of noble moral values based on traditional practices and rituals in Kampung Naga can be generalized through the concept of Pamali and the "Azaz Tritangtu" ecosystem management. The result of the interplay of these various elements is a just society and a sustainable way of life. This serves as an indicator of the realization of the concept of Ihsan—a

concrete model of the integrated relationship between faith, tradition, and ecology.

The concept of Pamali practiced in Kampung Naga is not merely a rigid prohibition, but rather a profound understanding of life that encompasses various aspects of daily existence. Pamali serves as an environmental ethical framework that is viewed as the embodiment of Islamic values in daily life. Several blueprints and designs for environmental management in Kampung Adat Naga can be seen in the form of local wisdom regarding spatial planning (Sacred, Clean, and Dirty Areas), water management systems, and land management ethics.

Conceptualizations of nature among humans vary depending on their background and perspective. The role of humans is essentially that of stewards, not rulers; everyone has a different perspective on the justification for humanity's own status. Traditional rituals that are always practiced in daily life include prohibitions against cutting down trees in the forest without permission from the elders, building houses on sacred land, drawing water from springs on certain days, or even sweeping the house at sunset. These are prohibited because they have been passed down as oral traditions to the indigenous community of Kampung Naga to maintain the natural order in a cohesive manner.

Forms of Local Wisdom in Kampung Naga

Area Zoning

The Pamali philosophy, which serves as the basis for determining other Islamic-based attitudes, pertains to spatial planning. Spatial planning in the Kampung Naga area is divided into several segments, ranging from sacred areas, clean areas, and unclean areas. The concept of this zoning in Kampung Naga is, in essence, in harmony with the principle of Thaharah (purity) in the Islamic perspective, which emphasizes the importance of maintaining physical and spiritual cleanliness as part of faith. Each zone is separated by distinct symbolic markers.



This zoning is based on the morphological patterns of the Kampung Naga area itself. The area is flanked by two forest zones that are considered sacred forests or *leuweung larangan*. The sacred area is located in the uppermost zone, which functions as an ecosystem barrier for the sacred forest based on the concept of *Pamali*. The sacred area is used by the Naga community solely for traditional rituals conducted according to custom and is designated as the most important sector in Kampung Naga—the forest.

The second zone serves as a buffer between the sacred and profane zones. The clean zone is, in fact, used for community activities and residential areas in Kampung Naga. Some features found in the clean zone include traditional structures such as the *Leuit*, the mosque, *Bumi Ageung*, and *Bale Patemon*. Management of the clean zone is entrusted to the customary land for its use.

The dirty zone is a separate area from the clean and sacred zones. This dirty zone is located at the lowest elevation as part of the spatial planning of the area. The dirty zone is bounded by the *Ciwulan River*, which serves as the village boundary. The dirty area is used for supporting structures and activities such as washing, bathing, and daily needs. This is aligned with the sanitation management matrix, which utilizes water starting from the sacred area, then the clean area, and finally the dirty area.

A Sundanese Proverb in Kampung Naga

The connection between humans and the ecosystem can be visualized through various approaches. An intensive approach to maintaining the long-standing relationship between humans and the ecosystem in the Kampung Naga area essentially takes the form of proverbs or sayings deeply rooted in every community in Kampung Naga as a guiding principle for life. The preservation of Kampung Naga's ecosystem potential is inspired by the community's spirit of mutual cooperation in safeguarding it. "*Panyauran gancang temonan, pamunut gancang caosan, parentah gancang lakonan.*" This means: respond quickly to invitations, fulfill requests promptly, and carry out orders without delay. This serves as evidence that the traditional community of Kampung Naga is deeply emotionally connected.



In addition to their emotional bonds, the community in Kampung Naga is bound by a philosophy of binding rules. There are sayings that apply to boundaries that must not be crossed. The system of customs in place emphasizes a philosophy: “Parentah Gancang Lakonan, Panyauran Geura Temonan, Pamunut Gancang Caosan.” This means that every rule must be carried out to the best of one’s ability with wise and prudent behavior. The people of Naga have a deep sense of connection with the ecosystem. A proverb that describes this deep relationship is “Teu Saba, Teu Soba, Teu Banda, Teu Boga, Teu Weduk, Teu Bedas, Teu Gagah, Teu Pinter.” This implies that the community has not inherited anything more from their ancestors; rather, they have been entrusted to maintain a relationship with nature. “Hirup Mah Wios Gaya, Mung Nu Penting Mah Gaya Hirup” serves as evidence of how the Naga community operationalizes its character in determining attitude and conduct.

Pamali can be viewed as a perspective on the natural world and ecosystems. This principle instills noble character traits such as discipline, responsibility (amanah), patience (sabr), and respect for parents and nature, all of which are rooted in Islamic ethics. For example, the prohibition against littering fosters a clean and orderly character, reflecting the Prophet’s hadith: “Cleanliness is part of faith” (HR. Muslim), while obedience to elders teaches reverence for those in authority, as in Quran 4:59, which states: “O you who have believed! Obey Allah and obey the Messenger (Muhammad), and those in authority among you. Then, if you differ over anything, refer it back to Allah (the Qur’an) and the Messenger (his Sunnah), if you believe in Allah and the Last Day. That is better for you and has a better outcome.”

A deeper exploration of the concept of Pamali reveals that it is far more meaningful and is rooted in principles closely tied to Islam. Pamali integrates Ihsan (the perfection of worship) with prohibitions against selfish acts, such as the excessive harvesting of forest resources, which aligns with the concept of Qana’ah (contentment with what one has) in Islamic Sufism. Gratitude is the hallmark of the Kampung Naga community in maintaining harmonious relationships between humans and the ecosystem, and it has become deeply rooted as a positive character trait.



The local wisdom of the Kampung Naga community ensures that any practices that contribute to environmental crises never occur. The concept of “Pamali” serves as a natural barrier and the most effective form of social control for conservation—such as prohibitions against clearing land for agriculture in customary forest zones or fishing in the Ciwulan River during the dry season—thereby preserving the water cycle and biodiversity. The protected forests in Kampung Naga remain largely intact thanks to preventive measures and awareness of the dangers of environmental exploitation, which help avoid the risk of disasters.

Integrating Local Wisdom Values from an Islamic Perspective and Character Education

The central focus of the application of the local wisdom of the Kampung Naga community, through various traditional practices and rituals, is clearly oriented toward integration with Islam. This integration with Islam is manifested in humanity’s role as khalifah fil ardhi (Quran 2:30), where the concept of local wisdom—particularly Pamali—reflects Allah’s command not to cause corruption on Earth (Quran 7:56). The ancestors and traditional leaders of Kampung Naga blend traditional concepts with zikr and prayer when entering the forest, making conservation a form of worship.

The process of integrating Kampung Naga’s traditional practices and cultural rituals is not only grounded in Islam but has also become internalized as part of one’s character. Integrating Pamali into character education can be achieved through the elementary school curriculum using traditional storytelling methods (papagon hirup pamali), where teachers teach environmental prohibitions as lessons in Islamic ethics. For example, students are invited to participate in simulations of forest conservation while memorizing verses about nature, combining tradition with formal religious education. From an Islamic perspective, this aligns with the Prophet Muhammad’s (peace be upon him) command to educate children from an early age (HR. Thabrani) and the concept of holistic tarbiyah, encompassing the spirit, character, and physical well-being. This approach is recommended for public schools, enriching character education grounded in multicultural Islam.



Relevance to the Sustainable Development Goals

The relevance of local wisdom, which is rooted in the way of life of the Kampung Naga community, extends across various dimensions and fields. Issues related to declining environmental quality and ecosystem crises have become major problems facing Indonesia. The cultural principles and character of Kampung Naga can offer solutions to a wide range of ecological problems. One element worth considering is Pamali. Pamali is relevant to several SDGs, particularly SDG 4 (Quality Education) through the cultivation of sustainable character. The implementation of quality education naturally begins within the family and community environments. A strong foundation of quality learning in the formal sector is built upon sound family education and a supportive community environment. Cultural patterns shape an educational process that fosters character and noble ethics, viewing the relationship between humans and the environment as one of mutual coexistence and equality. Human treatment of nature can shift from exploitation to affirmation.

The relevance of Kampung Naga's local wisdom aligns with SDG 13 (Climate Action) and SDG 15 (Life on Land). The ritual and customary practices of the Kampung Naga community are internalized through comprehensive environmental management guided by customary prohibitions, such as population limits, bans on the exploitation of water sources, and restrictions on the management of sacred forest lands. This supports the achievement of being an environmentally friendly village in preparation for sustainable living under SDG 11 (Sustainable Communities) as a model for eco-friendly tourism villages. This process aims to slow the rate of degradation of both the environment and cultural understanding.

D. CONCLUSION

In the life of the Kampung Naga community, pamali goes far beyond mere traditional customs; rather, it is a holistic, Islam-based system of local wisdom that integrates taqwa, amanah, and the concept of khalifah fil ardh to foster harmony among humans, nature, and God. As an effective



mechanism for ecological character education, taboos instill noble values such as discipline, patience, and ihsan through daily practices—such as prohibitions against destroying forests or overexploiting natural resources—which not only have maintained socio-ecological stability for centuries but also align with Islamic teachings regarding cleanliness as part of faith (HR. Muslim) and the prohibition against causing corruption on Earth (QS. Al-A'raf:56). Furthermore, these local cultural practices make a tangible contribution to sustainable development, evidenced by zero deforestation in the protected forests, an excellent environmental sustainability index, and their alignment with SDGs 4, 11, 13, and 15, making Kampung Naga a model of a sustainable and inspiring Islamic tourism village for national replication.

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