

Local Wisdom in Kampung Naga Tasikmalaya

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The diversity of Indonesia in terms of ethnicity, tribe, and culture or others should result in original contributions. At the same time, the originality also needs to have a great norm that can be the main source of inspiration and a way of life. Educational values, local wisdom, norm, and rules in Kampung Naga has a relationship with cultural heritage. The objective of the study is, first, how the local wisdom is used in daily life in Kampung Naga community and kept safe. Second, to analyse how the educational values can be explored continually, and lastly, how the local wisdom can continue and be passed onto the next generation of the Kampung Naga Society. The qualitative technique approach is applied by collecting observation data, dept interviews, and documentation. The results show that, first, the local wisdom is transferred and passing from generations to generations through the family unit and local community. Daily behaviour and attitude, fashion, manner, cooking, domestic activities, and paddy rice field culture are transmitted through a member of the family or household. The adat leaders, the elders, and the local ulama are not involved in these matters. Meanwhile, community rituals, forest usage and its taboo, cultivation at forest area, as well as housing construction are transmitted through the community sphere in particular, through adat leaders, the elders, and the local ulama. The second result is that educative values and local wisdom are transferred by natural daily activities from their parents at home and by ceremonial events, in Kampung Naga.

Key words: *Educative values, local wisdom, and cultural transferred.*

Research Background

The diversity of Indonesia in terms of ethnicity, tribe, culture & other should produce original contributions. At the same time, the originality also needs to have a great norm that can be the main source of inspiration and way of life. History, basically, shows the characteristics of each ethnicity. For example, the Batak people tend to have several characteristics such as expressive and gentle behaviour. The Madura people are well known for their high levels of confidence. While the Chinese people tend to work hard. Above all, each ethnicity has similar characteristics which are hospitality and a caring attitude, especially to the environment around them. All the characteristic showed do not come without any efforts; they develop over a long time. The process makes the characteristics become part of a culture which then turns into a tradition; which is reflected in people's daily life. On the other hand, there is evidence to suggest that the traditional norms are becoming less prominent. It moves towards only being a symbol which is meaningless. In part, this is caused by globalisation and a fewer number of people who possess and can define the cultural norms

According to Kartodirdjo (1993) history basically shows particular characteristics being continued. The history allows people to understanding the past experience of people or nation. This means that local norms/values need to be in line with life dimension to create an agreement of the national community to support the development of the country.

Indonesia, now, is not only in the middle of a process losing historical values, which actually should be held onto and applied by all people, but also it is in the process of changing the good norms to bad characteristics. Some of these bad characteristics are greedy, and arrogance. With this process of decreasing norm, people's lives become worse, leading to violence and feeling of insecurity.

On the other hand, Sumardjo, (2007), states that history is past experiences enabling people to be better. Besides, they themselves need to be able to take lessons from the past to take correct actions in the future.

Based on that explanation, the writer concludes that wise people are those who make the most of good past experiences and use these considerations to take action in the future. Therefore, the things that they do will be more meaningful. Today should be better than yesterday and tomorrow should be better than today. This awareness should be developed by all people and should be understood well to brave good consideration for taking any actions or plans in the future. The decision of having purpose in life should also be in line with the right choice of strategy and method. Therefore, several factors are needed to achieve respectable norms and values.

Based on this phenomenon, the writer intends to examine educational values which are available in Kampung Naga Tasikmalaya.

Research Problem

Based on the background explained, the writer wants to determine the relationship between educational values and local norms/values in Kampung Naga Tasikmalaya ?

The research problems are as follows :

1. What are the local values in Kampung Naga Tasikmalaya ?
2. How is educational value reflected in local values in Kampung Naga ?
3. How can educational value be manifested among people in Kampung Naga ?

Research Aims

1. General Aim

To determine the relationship between educational value reflected in local norm/value in Kampung Naga

2. Specific Aims

- a. To know the definition and classification of educational values reflected in local values
- b. To know the extent of local value in Kampung Naga
- c. To know how well the people in Kampung Naga instil local values on the younger generations.

The Definition of Local Wisdom

Based on the English-Indonesian dictionary, local wisdom consists of two words: local and wisdom. Local means place and wisdom means wise decision. As such, local wisdom can be defined as ideas, values and points of view which are wise, full of wisdom and respectable, followed by people in certain place.

As an island country, Indonesia has different histories and cultures. Every region has their own uniqueness preserved by the local people. Alwasilah, Suryadi, and Karyono (2009) stated that local wisdom is a collection of beliefs, and a perception of the people. It includes the way of observing nature, solving problems, and validating information. Explicitly, local wisdom is a process of how knowledge is gained, kept, applied, preserved, and shared. Soemardjo (2015) stated that local wisdom is a problem of people who live in the current global era; they have forgotten their own home and they aim to live life as modern humans, like people of other countries.

Ardianto (2011) stated that local wisdom is knowledge and experience related to daily activities, occupation, and culture which has existed for a long time and has been passed on from one generation to another. In addition to that, Rahyono, (2009) said that local wisdom is human intelligence owned by a certain ethnic group which is gained through the groups experience. Yunus, (2014) added that local wisdom is the culture possessed by certain groups of people in certain places. In the writers opinion, these theories depict local wisdom as a human creation, in every place, which becomes their daily habit; it's given to the young generation to be introduced to people of the world so that they can preserve and respect the local way of life. This means that local wisdom relates to a communities experience which is probably not experienced by other people. These values will be strongly attached to certain people over a long period of time, as long as they exist. So, the point is that local wisdom can be processed as ideas of the locals which are wise, have good value, are practices and followed by the local people. This would suggest that the culture is able to face the globalization era, because it has values to develop the characteristic of the people.

On the other hand, Rosidi, (2009) declares that “the impacts coming from all around the world has given colours to human.” Thus, culture becomes a coherent design to organize someone’s activity and predict other behaviour. Culture consist of social value, social norm, knowledge, social and religious structure as a whole, and is also an intellectual and artistic declaration which signifies the uniqueness of certain people in society.

The Scope of Sundanese Local Wisdom

Local wisdom is a comprehensive and wide phenomenon. The scope of local wisdom is wide and varies so it is difficult to limit space. Traditional wisdom and modern wisdom are different from local wisdom. Local wisdom focuses on place and locality of the wisdom not on generation. Local wisdom can just appeared in a community as the result of interaction between the people, nature, and culture. As such, local wisdom may not always be traditional as it may also include modern wisdom which has a wider meaning than the traditional one. To differentiate the new local wisdom and the old one, terms such as modern wisdom, new wisdom or content wisdom can be used. Traditional wisdom is called old wisdom. History shows that each ethnicity and race has their own local wisdom. For example, Batak is known for its expressive taste, the Javanese portrayed an air of softness, the Madura upheld dignity, and many other regions possessed many more traits. More than that, each ethnicity was friendly with their surroundings. Related to the Sundanese local wisdom, Ekadjati, (2014) stated that the Sundanese culture has egalitarian characteristic before the effect, of Mataram culture coming to the Priangan sub-culture. It has shown a great potential for horizontal mobilization or applying the values of democracy. Further, the phenomenon can trigger the potential for participation, but at the same time, it can change the existing pattern. So the

Sundanese culture which is preserved by people of Kampung Naga is still pure without any influence from other cultures.

Sundanese local wisdom actually encompasses a wide space. According to Suryalaga (2009) there are groups of leader *Tri Tangtu di Buana* who all have their own functions. First, *Sang Rama*, who responsible for maintaining the earth. Second, *Sang Resi*, who has knowledge in education, and the third is *Sang Prabu*, who leads the government system.

The Characteristic of Local Wisdom

Many experts have discussed the features of local wisdom, such as Quaritch Wales, an Anthropologist who stated that local wisdom is an identity culture and a culture of a nation that makes the country able to absorb and manage other cultures from outside. While Ayatrohaedi, (1986) stated that cultural element can allow local wisdom to be survived. These characteristics are:

1. Able to survive from outside influence
2. Able to accommodate other elements of culture
3. Able to integrate with other cultures
4. Able to control the other cultures
5. Able to give the sign of cultural development.

Meanwhile, Mulyana, (2007) stated that local wisdom consist of 5 (five) dimensions which are

1. Local knowledge
2. Local value
3. Local skill
4. Local sources
5. Local mechanism decision

The Nature of Local Wisdom

According to Mulyana (2004), educational value is often formulated in different way, this is caused by differ point of views. For example, sociology experts defined value as a reaction to pressure from their society. Psychology expert defined value as an attitude tendency, starting from psychology symptom such as desire, performance, needs, and beliefs. While anthropology experts view value as a culture pattern in society consisting of language, habit, daily activity and law. Further, Yunus, (2014) stated that values develop based on beliefs. Belief comes as desire, motive, manner, needs, and wants. Belief enforces norms or values based on external factors that influence the human attitude. Mulyana also stated that values

are guided and represent by beliefs (Ahmed, Majid & Zin, 2016; Ali & Haseeb, 2019; Haseeb, Abidin, Hye, & Hartani, 2018; Haseeb., 2019; Suryanto, Haseeb, & Hartani, 2018).

Classification Value

According to Mulyana, (2004), there are 6 (six) orientation values which are often used by human beings in daily life.

1. Theories value is value which involves logic and rational consideration, around proving truth (Magula & Pekeur, 2018)
2. Economic value is value based on profit. The object is about price
3. Aesthetic value is deals with appearance and beauty.
4. Social value is the relationship between humans.
5. Political value is concerned with power.
6. Religion value refers to the higher truth or belief.

Object of Research

The research took place in Kampung Naga Tasikmalaya. This place was chosen because the writer wanted to know of educational values required by the local wisdom of this place. Besides that, the researcher is motivated by trying to get more information which is necessary and useful for young generations. Also, the writer has great interest in the Kampung Naga area as it is unique from other regions in its culture and landscape.

Method Research

The aim of research is to understand the educational values needed for local value in Kampung Naga Tasikmalaya. The research used a qualitative approach. Moleong (2006) stated that qualitative research is tradition used in social studies as a fundamental method of observing human behaviour. Moleong also added that qualitative research is used to assess the understanding of phenomenon in one society; looking at behavior, attitude, daily life, language, tools, religion and art. This study applies a descriptive technique to data collected by the instrument.

Data Collection Technique

According to Sugiono, (2011), there are two kind of sources data, primary and secondary. Primary source means direct data which can be found in the field by observation, and direct interaction. While secondary data is gained through documentation. From these sources, primary sources are the most important as they tend to be more valid and accurate.

Data Source

The research used a qualitative approach in an effort to obtain data in a natural setting. This research used primary data to support the research result. This primary data is gained from subject research on *Kuncen, Lebe, Punduh*, and older people surrounding Kampung Naga. According to Sugiono, (2008), data collecting in qualitative research is done in a natural condition, using a primary data source, and collecting data by participant observation, interviews, and documentation.

Based on the explanation above, primary data was collected by direct interviews with the research object, this ensured that the author gained accurate and credible information.

Secondary Data

This research not only gain primary data through interviews, but also used secondary data through the collecting of heritage and building documentation, heritage in the area. The benefit of this qualitative approach is that the information obtained is richer and has a deeper insight into the phenomenon under study.

Instrument Research

According to Creswell, (1998), the researcher is the main instrument in this research. The author collected all data needed for the research.

Analysis of Data

Data processing is performed with several steps:

1.Data Reduction

Whenever all the data is gained, data has to organized and somehow meaningfully reduced and even reconfigured. Miles and Huberman (1994) described the first of three elements of qualitative data analysis as a data reduction. Data reduction refers to the process of selecting, focusing, simplifying and transforming the data that may be written up or appear in transcripts.

2.Data Display

Data display is a process that should be done after data reduction. Data displays goes a step beyond data reduction by provide an organized, compressed assembly of information that permits a conclusion to be drawn.

3. Conclusion and Verification

Conclusion and verification are taken as the last steps of the process, from data reduction and data display. The conclusion is be gained after all the data research is organised and analysed.

Validity of Data

According to Lincoln and Guba (1985), there four criteria for judging the soundness of qualitative research. These criteria are explicitly offered as an alternative to a more traditional qualitative approach.

1. Credibility

The credibility criteria involves establishing that the result of qualitative research are credible or believable from the perspective of the participants in the research. Since the credibility is judged from the point of view of the participants, the participants are the only ones who can legitimately judge the credible of the result.

2. Dependability

The traditional qualitative view of reliability is based on the assumption of replicability. Essentially it is concerned with whether we would obtain the same result if we could observe the same thing twice. But we can't actually measure twice – by definition if we are measuring twice, we are measuring two different things. In order to estimate reliability, qualitative research constructs various hypothetical notions.

3. Confirmability

Qualitative research tends to assume that each researcher brings a unique perspective to the study. Confirmability refers to the degree to which the result could be confirmed or corroborated by others. There are a number of strategies for enhancing confirmability. The researcher can document the procedures for checking and rechecking the data throughout the study. Another researcher can take the “devil’s advocate” role with respect to the result, and this process can be documented.

4. Transferability

Transferability refers to the degree to which the results of qualitative research can be generalized or transferred to other contexts or settings. From a qualitative perspective transferability is primarily the responsibility of the one doing the generalizing. The qualitative researcher can enhance transferability by doing a thorough job of describing the research content and the assumptions that were central to the research.

Local Wisdom in Kampung Naga Tasikmalaya

Generally, the local values in the society of Kampung Naga is the combination of Sundanese culture and Islam. People in Kampung Naga maintain the traditions of Sundanese values while the majority of the community is Moslem. This is confirmed by the *Kuncen*, the leader of Kampung Naga, who said that all the people in Kampung Naga are Moslem. This is also reiterated by the Mosque which is located in the centre of the village. Further, all the children are encouraged to read the Al Quran every evening. The people participate in a special ceremony whenever harvest time is coming. This means that the villagers of Kampung Naga respect the God called *Dewi Sri*. The *Lebe*, named Ma'un, also added that although people in Kampung Naga believe in the super natural, they are also Moslem and their beliefs are relics of heritage culture from the ancestor's habit.

The local wisdom in Kampung Naga, needs a deep contemplation, so that it can be rationally understood. Of all the investigations of local wisdom, many of them do not involve rational thinking. They just explain the myths which is reflected in custom, proverb, and traditional ceremonies.

This study is conducted based on the assumption that local wisdom in society is expressed in the form of belief and mythology, such as activity, traditional ceremony, and norms. It also expresses in term of the utilization of environment in order to avoid disaster.

To maintain the local wisdom, "taboo" or prohibition is used, which means something that cannot be done by the local society or visitors who come to their area. In Naga, for instance, the visitors are not allowed to take something from the forbidden forest (*hutan larangan atau hutan Keramat*). This prohibition is applied for both Naga society (daily) and visitors. Prohibition in custom society is one of effective way in controlling the society from various deviations coming from both inside and outside the community.

According to Hermawan, (2012), local wisdom is similar to belief, understanding or knowledge, and common practice or ethic, which guides humans to behave in an ecology community. Indigenous knowledge involves common practice, knowledge, perception, norm, and culture that should be obeyed, and it transmits from one generation to another generation. The form of local wisdom, in this case, can be seen from knowledge system, social systems, and cultural systems which is represented through environment management, customs that arrange societal relationships, and the result of artefact culture (such as land use, house material and architecture) the design and style of dress, utensils, and ceremony. The value of local wisdom is formed through the education process and is started from the family. Environment also has a great influence to set up the character of people in Kampung Naga. To every individual, a society is a place where indigenous education takes place, therefore it

is a place where there is the ability to adapt and interact with the environment where they live. It is also an education praxis that results in non-formal education; a lifelong education concept.

Based on the information and data obtained, not only through observation but also through interview, people in Kampung Naga have developed a pattern of thinking and behaviour as a result of unique local wisdom education. Living side by side and together with nature provides an understanding of the balances of life. Humans and nature provide the rules that should be obeyed to avoid negative consequences. It means that the human process of learning culture value is achieved through acculturation and internalization.

Local wisdom provides a framework for the basic way to think and behave and it is reflected in daily life in society. People in Kampung Naga also have simple life patterns, a sense of togetherness and good space for living and respect to *Dewi Padi*.

The customary institution functions as informal social control in the process of inheriting and realizing the local wisdom value in life aspects. The leader, called *Pa Kuncen*, becomes the only prominent figure and also the leader in the village. This means that *Kuncen* has the obligation and responsible to inherit the local wisdom values and preserve them for the younger generations.

Local wisdom is inherent in society life, and good values in local wisdom is expressed in traditional ceremony, layout, cloth, settlement, and another cultural forms. These wisdom values become the sublime culture of either a society or nation, and therefore it should be socialized in several ways, one of them is through habitual norms.

Layout

The use of land in Kampung Naga is divided into three areas: forest, village, and rice fields. The forest is located in west and east. The west side of Kampung Naga is bounded by a street, and there is a hill covered by sacred forest, called *Leweung Keramat*. This forest should not be used, it is left naturally. This forest is considered as a sacred place since the is a grave of Sembang Eyang Dalam Singaparna (an ancestor of Kampung Naga society). *Leweung Keramat* is believed to be a source of holiness and goodness. It is expected that *Leweung Keramat* can bring the kindness to the village through some scared buildings, such as *Bumi Ageng* (a place to keep heirlooms and masque). Simply said, *Bumi Ageung*, a Mosque, and a gathering place stay between *Leweung Karamat* and village.

Meanwhile, the east side of Kampung Naga is bounded by Ciwulan river, and there is a hill covered by forest, called *leuwueng biuk/larangan*. Nobody is permitted to take something

from this forest, except for holy activity or taking a bath during a traditional ceremony. However, they can take something that is outside the forest. They may not go inside. The reason is the negative atmosphere in *Leweung Larangan*, in which there are many perceived apparitions. Thus, Kampung Naga people are not allowed enter inside the forest.

Kampung Naga village is divided into three blocks (zones). The first zone is a clean zone. It is located in the middle of Kampung Naga. It consists of a house, a mosque, a place to keep rice (*leuit*), and a public building. The second zone is dirty zone. It is located on the right side of the village. It consists of a toilet, livestock, *saung lisung*, and a large pond in front of the village. The last zone is open space. It is located on the south side of the village. It functions as a breaker between the clean and dirty zones.

Houses

Settlement is built on sloping land around, with the use of a terrace system. Housing is arranged to be 6 floors or *sengkedan*. Each floor or *sengkedan* consists of 15 to 21 houses, depending on the vastness of the land. The walls of the house is built with stones which are neatly arranged and glued by clay. One *sengkedan* to another *sengkedan* is connected by stones stairs. Due to land limitations, the number of houses in Kampung Naga is not developed. House architecture from one house to another is similar, in term of direction, size, and material. All of these have been organized by customary law, and the society does not want to break from this custom. For those who want to have a modern house and modern utilities, they can build it outside the Kampung Naga area. This condition becomes the form of social tolerance, in which simplicity and utility become the typical character of Kampung Naga, that does not fade over time.

Some houses are built from bamboo and wood. The form is similar from house to house. The direction of the house is similar, which is west and east. The front side of the house faces either north or east. The floor of the house is also made from bamboo (*palupuh*), and a roof is made from palm leaves or *tepus* leaves. The pole and house is generally built based on the knockdown system, without nails or another modern utility.

Houses become the center of life, which is why building a home requires some consideration which is appropriate with beliefs and values. The home shape is rectangular, generally around 5 × 8 meters.

Belief and Traditional Custom

Kampung Naga people are Muslim. Religious ceremonies performed are:

(1) desolating; as a means of self-reflection. It is done every Tuesday, Wednesday, and Saturday. On these days, tourist may not come to Kampung Naga.

- (2) *hajat sasih, bebersih*, as a means to meet Sa Naga (the descendant of Kampung Naga people who those who lives outside) and Kampung Naga society
- (3) Marriage and another ceremonies, in accordance with Moslem customs.

Prohibition (taboo) should be obeyed at all times. Therefore, the society does not know of any reason why they should do and not do something. Following the ancestors has become the only reason to follow the rules. The law of cause and effect is believed to be the main consequence should any person break the law/rules.

Livelihood

Kampung Naga society lives from farming, by cultivating the field and huma (*tegalan*). Agriculture land is located in the north and south side of the village. Field is very supported with a good irrigation, rainfall, and equipped technical irrigation, so that it can be plant through the year. Although the agriculture system is subsistent, food crisis have not occurred in Kampung Naga. Paddy has both economical and magical value. The reason is that rice becomes the main food which supports the life. Planting paddy is a must, even though it can combine with other types of paddy. Planting paddy is treated as people, Dewi Sri, who should be appreciated through several ceremonies. Big paddy planting season is 6 month. It is meant that one year can be harvested twice. Paddy is taken with *ani-ani* (entem) and tied up in the form of *geugeusan*. It is then put in *leuit*, which is located outside the house. Paddy that has been pounded into rice is put in certain room, namely *padaringanor goah*. The last paddy taken will be made into 7 *eundan* or paddy mother. It will become stock, and will be kept until several years.

Knowledge System

A Knowledge system is manifested in the form of ideas, values, norms, rules, etc., and it cannot be touched. Cultural form of an idea stays on the mind. The realization of ideas can be seen from proverb, norms, and ethics which become guidance for how society is to behave. A Knowledge system can be seen in the form of proverb and life philosophy, such as those given in the following:

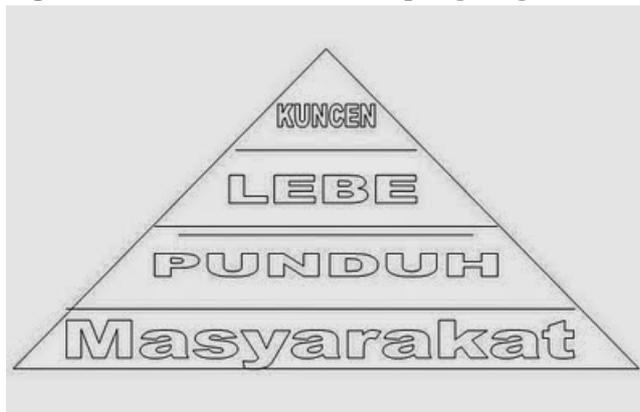
Teu saba, teu boga, teu banda, teu weduk teu bedas, teu gagah, teu pinter. Meaning that nobody should be better than others with regard to material possessions.

Panyaura ngancang temonan, pamundut gancang caosan, parentah gancang lakonan. It means that if you have an invitation, you should quickly go. If you have a request, you should quickly fulfill it, and if you have a command, just do it quickly.

Therefore, the Kampung Naga society maintains their nature and environment for their survival and their descendants survival.

Stratification in Kampung Naga

Figure 1. Stratification in Kampung Naga



- *Kuncen* is the leader of the village. He is responsible for maintaining local wisdom and heritage. At this time, the name of the leader is Ade Suherlin.
- *Lebe* is the one who is in charge of spiritual ceremonies.
- *Punduh* is someone who has job as *ngurus laku meres gawe*; responsible for upholding the rules and regulation in Kampung Naga.

Conclusion

Generally, according to the research conclusion, it is known that educational values in local wisdom in Kampung Naga is the way of thinking and the moderator for behavior; making people conform and be obedient toward local wisdom. They use and preserve the environment, maintaining harmony between life needs and environment requirements. Local wisdom is a combination of culture value with Islam and it is reflected in proverb and life philosophy. Educational value is reflected in formal and non-formal education starting from their family. The customs are the managing and quality controller of the local values, so each individual in Kampung Naga has the responsibility to self-actualize the local values in daily activities.



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